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THE CRYSTAL PALACE.

BY THE REV. STANDEN PEARCE.

ONE can scarcely take up a newspaper, read a periodical, listen to an address, or hold conversation with a friend, but he finds a reference is made to the well known building — the Crystal Palace. It is in every one's thoughts, and on every one's lips. The praise of it is in every assembly, and the admiration of it by every hearth. All England seems to be in motion through "The Great Exhibition," and, like a vast and powerful magnet, its influence is felt to the farthest ends of the earth. Hence the thousands of foreigners, and the tens of thousands of the English who have paid it a visit. And certainly it is a marvellous, unrivalled superstructure, both for its magnitude and character, and especially for the furniture with which it is so extensively enriched. No one can well exaggerate in describing its splendour. In fact, he who hears of it, and then goes to see it, may well exclaim with Sheba's queen, "the half of it

was not told me." The building is so unique, so chaste, so elegant, so remarkably transparent, that the temples of fairy lands are more than realized here. So thousands have thought whilst standing beneath the transept, or perambulating the building, — as they have gazed on the fountains, admired the statues, been regaled with the odours of the shrubs, charmed with the peals of the organs, and enraptured, if not enchanted, with the variety, excellency, and multitude of objects, which the floor and the galleries, the nave and the avenues present. For here is a sample of every kind of raw materials, and a specimen of man's skill and enterprise from every department of the scientific and civilized world. Within this spacious structure is to be seen the flax of Russia, the cotton of India, the silks of China, the straws of Leghorn, the marbles of Italy, the quicksilver of Hungary, the iron of England, the

copper of Columbia, the silver of Mexico, the gold of California, the corals of Polynesia, and the gems and diamonds of the Oriental world. Here also are seen the fabrics of France, the velvets of Persia, the carpets of Turkey, the sculptures of Rome, the mechanisms of Switzerland—in a word, every kind of fine arts, manufacture, and machinery, from the nations of the whole earth. To use the eloquent language of Sir David Brewster, recently heard in Exeter Hall,—“Here are the instruments to grasp with the eye the infinitely great, to measure space and time, to charm, to cure, and to kill—those machinisms which have made man a tyrant over matter, cutting, twisting, and tearing, and moulding its hardest as well as its tenderest elements; which break and pulverize the dust of the earth; which lift up its heaviest and most solid strata; which span its rivers and its valleys; which light up our rugged shores; which transport the richest of our commerce across the deep; and which hurry us, as on wings of iron, beating the eagle in its flight, and mimicking the lightning in its speed. Yonder are the fabrics which clothe the peasant and the prince, which deck the cottage, and glitter in the palace—the jewels which hang on the neck of beauty, and which play a part in the pomp of kings—the cup of clay which the husbandman dips into the crystal well, and the goblet of silver and of gold from which the more favoured of our race quaff the nectar of the gods.” So true is it that here may be seen the tasteful and the useful, the simple and the complex, the plain and the gorgeous, the diminutive and the vast. Thus science has presented here the results of her discoveries; philosophy, the proofs of her wisdom; commerce, the extent of her enterprise; and art, the products of her labour. In a sen-

tence, the Crystal Palace is the emporium of universal commodities, the museum of all nations, the focus of all industry and intelligence, and the bazaar of the whole world. Surely such an exposition, so vast, diversified, and complete, may well awaken trains of reflection and emotion difficult to conceive and more difficult to describe. These reflections and emotions, however, will vary with the sentiments, character, habits, and vocation of persons. The man of science will gather from it additional motives for research, reflection, and invention. The artisan will be stimulated to surpass his compeers in producing the beautiful and the useful. The member of the Peace Society will be re-animated in his cause, and re-assured of ultimate triumph, as he beholds the implements of usefulness well nigh excluding the instruments of death. And the Christian, too, will have *his* thoughts, and will perchance regard the building as suggestive of a nobler edifice, and the whole undertaking as facilitating the advance of Christianity in the world. Let us dwell a little on each of these ideas.

I. The Crystal Palace reminds the believer of a nobler edifice, built after a divine pattern, constructed of spiritual materials, and destined to exist when the former has crumbled into dust and shall be seen no more at all. Such is the church of the redeemed, “the palace of the great King,” the temple whose builder and maker is God.

*This is a large building*—larger far than the Crystal Palace, for its foundations cover the earth, as its top shall reach unto heaven. The church of the Redeemer is based on the sacrifice which he has offered, and which “is the propitiation,” not only “for our sins, but,” as an apostle says, “the sins



of the whole world." Hence whatever the diameter, extent, or circumference of the globe, in every part shall this building rise. Yea, already portions of the stupendous edifice begin to appear in the east and in the west, in the north and in the south. They may be seen in the sultry plains of India, by the rolling waters of the Missouri and Mississippi, among the Jungfra Alps, and the mountains of Lebanon, in the valleys of Piedmont, at the base of the Himalaya, within the borders of China, and in the vast and arid deserts of enslaved and degraded Africa. Especially in England, in Scotland, and in the United States of America, extended and more finished parts of the great building may be seen. And as these various portions of the spiritual fabric rise higher and higher, and more and more attract attention, so do they approach nearer to each other with the advance of time, and at no distant period will encircle the whole earth, as the mouth of the Lord has said. Hence the delightful predictions, "The sons of strangers shall build up thy walls, and their kings shall minister unto thee: for in my wrath I smote thee, but in my favour have I had mercy on thee. The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee the city of our Lord, the Zion of the Holy One of Israel. A little one shall become a thousand, and a small one a strong nation: I the Lord will hasten it in his time."

*This also is a transparent building.* In its construction there are no opaque materials, as iron and wood; but only such as are clear as pellucid gems, and transparent as the best glass. It consists of spiritual persons, those alone who are "Israelites indeed in whom there is no guile." There is such a

thing as transparency of character as well as transparency of solid substances. Man under the influence of sin is full of deception. He is constantly putting on an appearance—the semblance of reality. There is little honesty, uprightness, and sincerity with such, and hence the frequent development of basest hypocrisy. But the design and tendency of divine grace is to make the sinner holy and spiritual—the image of Him who knew no sin, and who could practise no imposition. By certain chemical processes, as is well known, substances, which in their original state were perfectly opaque, become so clear, that objects on the other side of them, may be seen equally with those before them. Such are flint, and sand, and alkali, when subjected to intense heat, for then they become glass. So the human heart, when subjected to the fire of the divine word, and the process of the Spirit's operations, becomes changed, and henceforth the lips give only the utterances of truth, and the whole life is but the index of the inward man. Thus the real character is known—and known as true and pure, for sin becomes abhorred, and holiness regarded as the aliment and the element of the soul. Such are the materials of that spiritual edifice which the Redeemer is erecting on the ruins of the fall, and which, whilst clear as the sun, and fair as the moon, is more beautiful for transparency than any earthly, material Crystal Palace.

Again: *this building is surpassingly magnificent.* Hence, says Jehovah, in addressing his church of old, and which equally applies to the Christian church, "Behold, I will lay thy stones with fair colours, and lay thy foundations with sapphires. And I will make thy windows of agates, and thy gates of carbuncles. And all thy children shall be taught of the Lord; and great shall

be the peace of thy children." There is beauty, much beauty, in many material buildings, especially the one in Hyde Park; but because the church is spiritual and not material, she is spoken of as "all glorious within," and as "the perfection of beauty." Thus John, in his apocalyptic sketches, describes the church of the redeemed under the image of a vast and splendid city; and so magnificent is his description, that his pencil must have been dipped in the colours of inspiration, and guided by the hand of a celestial artist. How surpassingly rich and glowing is such language as this: "Having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal. And the building of the wall was of jasper; and the city was pure gold, like unto clear glass. And the foundations of the wall of the city were garnished with all manner of precious stones. . . . And the twelve gates were twelve pearls; every several gate was of one pearl; and the street of the city was pure gold, as it were transparent glass." The imagery here employed reminds one of the language of Wordsworth in relation to another vision:—

"Glory beyond all glory ever seen  
By waking sense, or by the dreaming soul.  
The appearance, instantaneously disclosed,  
Was of a mighty city,—boldly say  
A wilderness of building sinking far,  
And self-withdrawn into a wondrous depth,  
Far sinking into splendour without end!  
Fabric it seemed of diamond and of gold,  
With alabaster domes and silver spires,  
And blazing terrace upon terrace high  
Uplifted; here, serene pavilions bright,  
In avenues disposed; their towers begirt  
With battlements, that on their restless fronts  
Bore stars,—illuminations of all gems!"

Yes, "illuminations of all gems!" For what colours are exhibited in the jasper, the sapphire, the chalcedony, and the emerald! What brilliancy appears in the sardonyx, the sardius,

the chrysolite, and the beryl! What dazzling lustre is emitted from the topaz, the chrysoprasus, the jacinth, and the amethyst! These twelve most precious stones, how they give forth scintillations like planets, or rather rays most powerful, like those of the sun in his midday splendour. In a word, the heavenly Jerusalem, which is but a type of the church in her perfect state, pours forth a flood of glory, which, as it cannot be conceived, so it cannot be described. What then is the Crystal Palace compared with the city of the great King? What is the distinguished structure in our great metropolis, compared with that spiritual edifice, whose builder and maker is God?

Finally: *this building is to endure for ever.* The Crystal Palace certainly occupied but little time in its erection, and possibly may take less time for its destruction. When once the government determine to have it razed, rapidly as it was built, more rapidly will it disappear. And even though it should be permitted to remain, which many think probable, like every other material erection, it will ultimately perish, and be known no more than the temple of Solomon, or the magnificent structures of the ancient oriental world. How opposite to this is the destiny of the church of God. As it consists of materials which are incorruptible, and therefore imperishable, so it will survive the erections of man, as it will survive the monuments of time, and exist in primeval newness and glory through the ages of immortality. It is a kingdom which cannot be moved—an inheritance incorruptible, undefiled, and that fadeth not away—a habitation, eternal in the heavens. It was the vain boast of the eulogist of Rome, that as long as the world continued, Rome should continue; and when Rome fell, the world should fall. But



the church shall never fall. It is changeless amid earth's many mutations, and will everlastingly survive its ruins. "Happy is the people who are in such case; yea happy is that people whose God is the Lord!"

II. But whilst the Crystal Palace may be suggestive to the Christian of a nobler and more enduring edifice, the Great Exhibition will probably be regarded by him as presenting a facility for the advance of Christianity in the world, which it has not for a long time received. We are aware that such is not the sentiment of all who are the followers of Christ. There are some who think that it will foster national pride, and produce greater attention to things material and perishing than to those which are spiritual and eternal. Perhaps it will be so to some extent; and yet there are solid reasons for supposing that it will be overruled by God for the advancement of his cause in the world. It is pleasing to know that when the design of the Exhibition was first announced and commended by England's illustrious prince, special mention was made of Him whose providence is over all, and who was acknowledged in connexion with the contemplated undertaking. And still further was it gratifying, that when the building was opened by Her Majesty in person, a solemn dedication of the place was made to God, and his benediction was sought by thousands there on the great affair. Some, perhaps, may regard all this as sheer farce and wholesale hypocrisy; and yet the results of that day, so far as at present realized, seem to indicate that the favour of the Most High has been received. But the question returns—How will the Great Exhibition facilitate the advance of Christianity in the world? Perhaps the following remarks may help to answer the question.

It seems, then, in the first place (such at least is the impression of the writer) that some of the exhibitors are natives of uncivilized and idolatrous countries — Indians from the far-off west, islanders from the far-off south, or aborigines of long-neglected Africa. These, perhaps, have furnished valuable contributions to the general stock, and have added not a little to the novelty and utility of the whole undertaking. And if it is so that the Exhibition has brought to England any of the uncivilized and idolatrous tribes of heathen lands, is it too much to expect that the visit will be a benefit to themselves and to their country? They will learn at least that there is no literal idolatry in England, and yet that the English are far more intelligent and far more elevated in social and political greatness than their own people. Should they be led to inquire the secret of this vast superiority, they may learn, possibly, that it is the result of Christianity, which, besides promoting morality and religion, expands the powers of the mind, and elevates society in all that is literary, scientific, and commercial. Most of us have read John Williams's supplement, as it has been termed, to the Acts of the Apostles—his *Missionary Enterprise*—a passage from which may serve to illustrate present remarks:—"It is my wish," said a venerable chief of one of the South Sea Islands, "that the Christian religion should become universal amongst us. These worshippers of Jehovah, see how superior they are to us in every respect. Their ships are like floating houses, so that they can traverse the tempest-driven ocean for months together with perfect safety; whereas if only a breeze blow on our canoes, they are in an instant upset, and we are sprawling in the sea. Their persons also are covered from head to foot, while we have nothing but a

girdle of leaves. Their axes are so hard and so sharp, that with them we can easily fell our trees and do our work, but with our stone axes we must dub, dub, dub, day after day, before we can cut down a single tree. Their knives, too, what valuable things they are, how quickly they cut up our pigs! Now I conclude that the God who has given to his white worshippers these valuable things must be wiser than our gods, for they have not given the like to us." Should such sentiments and feelings be produced in any idolators who may be in our country, and especially in the Crystal Palace at the present time, the probability is that when they return to their homes they will show a disgust to idolatry, and become pioneers for future missionaries.

But further, the Great Exhibition, by bringing together men of every nation, will promote, as we think, national intercourse. There are probably many in this country at this time who have never been here before—some of whom are from the most distant points of the globe. These have had an opportunity of witnessing the various elements of our nation's glory, and of being partakers of our characteristic hospitality. Everything has been done by individuals and companies, as well as by corporate bodies, which ingenuity and benevolence could suggest, to give our foreign visitors a hearty welcome. A great lesson is now being taught—a lesson which the nations have been slow to learn—that men of every clime, and colour are neighbours and brethren, and as such should regard each other. Being made of one blood, and members of the same universal family, they should cultivate all the sympathies and expressions of good will which such a relation demands. May we not hope that the frequent and intimate intercourse which foreigners have already

had, and may yet have with each other during the present year, will tend to this regard, and thus to promote those feelings which will diminish jealousy, and prevent alienations and war? Surely the Great Exhibition will teach men that the implements of labour are better than the instruments of death, and that to compete with each other in producing the beautiful and useful, is far more honourable than in striving for territories and in fighting for cities. And let but these sentiments advance—let man but regard his fellow man of every country as his neighbour and his brother, and military establishments will be reduced, armies and navies will be diminished, ships of war will be seldom seen, and battles rarely heard. The temples of Janus will be closed, and those of science, commerce, and religion always open. Flags shall wave in every breeze, having for their escutcheon the dove and the olive branch, and for their motto the angel's message of old, "Glory to God in the highest, on earth peace, good will to man."

Finally, Christians of every clime and name have been brought together by the attraction of the Great Exhibition, and will no doubt avail themselves of the circumstance to make it tell on purely Christian efforts. Already many public services have been held in the metropolis, and discourses in various languages have been delivered for the benefit of foreigners. The Evangelical Alliance, we believe, has done much in this way, and we should hope that in connexion with the various gatherings of Christians belonging to different nations, the spirit of personal piety and catholicity has been promoted, and plans devised for the more extended diffusion of the gospel in every land. Much information, we can also conceive, has been given of the present state of religion on the continent, and suggestions made as to the best mode



of future operations. Christians, as the result of frequent intercourse and better acquaintance, will sink, we should think, their minor differences, and embark in some judicious and magnanimous efforts to impede the march of antichrist and the strides of

infidelity. More prayer also may be offered, and more dependence on God be exercised, and thus in various ways will the kingdom of Christ receive a new impetus as the result of the GREAT EXHIBITION IN THE CRYSTAL PALACE. *Crewkerne.*

## CLOUDS.

BY MR. G. E. SARGENT.

THE phenomena of nature are often made use of as symbols of the dealings of God with his creatures, in providence and in grace; and if wisdom be imparted to us, we may derive instruction from *clouds*.

There is much gloom where there are many clouds. At such times, the sky seems clothed in mourning; the sun is hidden from view, and earth loses its cheerful beams.

Affliction is like a cloud. When, in ages past, God threatened to pour out his vengeance upon a people who feared not his name, he said that he would darken their sun with a cloud,—that a cloud should cover them, Ezek. xxxii. 7, xxx. 18. When he designed to alarm and arouse the inhabitants of Zion, he caused his servant to foretell and proclaim, “A day of darkness and of gloominess, a day of clouds,” Joel ii. 2. When the prophet mourned the distress and sorrow of a punished nation, he exclaimed, “How hath the Lord, in his anger, covered the daughter of Zion with a cloud!” Lam. ii. 1. And when the Shepherd of Israel would speak peace to his people and his saints, he declares, “I will seek out my sheep, and will deliver them in the cloudy and dark day,” Ezek. xxxiv. 12.

Does the reader know what it is to be “under a cloud?”—a cloud of be-

reavement, of sickness, of disappointment? a cloud of temptation or doubt? For such an one does the writer take up his pen, and seek for topics of consolation, even in the clouds.

Once on a time—it was more than eighteen centuries ago—four plain men, in the simple garments of the east, might have been seen advancing up one of the mountains of Palestine. Their pace was slow, for the way was steep and toilsome. Their demeanour was grave, as became the avowed object of their journey, for “they went up into the mountain to pray.”

Step by step they journeyed on, until the summit was attained; and then a marvellous scene was presented to the astonished senses of the three inferior personages of that little group; for, suddenly, a most glorious change had passed upon their companion, who was, at once, their Master and their Friend. The form of his countenance was altered; marks of human sorrow and infirmity gave place to rays of divine majesty. His wayworn garments became white and brilliant as light. In astonishment the spectators gazed, and gazing, their surprise was increased, for lo! two heavenly visitants were discerned in earnest communion with the transfigured one.

“Master, it is good to be here,” exclaimed one of the amazed but de-

lighted disciples; "and let us make three tabernacles; one for thee, one for Moses, and one for Elias."

But the desire availed not. "While he thus spake, there came a cloud, and overshadowed them; and they feared as they entered into the cloud," Luke ix. 28—36. Why did they fear?

Alas! the gloom was so unexpected. One moment they seemed to breathe the atmosphere of heaven; they caught a glimpse of the invisible world; they listened to sounds in which were concentrated the deep designs of infinite wisdom: in another moment, the chilling air of earth recalled to them the knowledge that they were yet in the flesh. At one instant, the bright firmament alone was above them, the world below their feet; and, at the next, all above, beneath, around, was cloud. Like one of the changes of a dream it came upon them, and "they feared as they entered into the cloud."

Much instruction, and some solace, may be gathered from the gloom and the fear of Peter and James and John, for those who, as they were, are disciples of Jesus. And first, they may learn that,—

The believer in Christ, as well as the man of the world, *may* have his sky overcast with clouds. True is it that he has a kind and loving Protector, who, "like as a father pitieth his children, pitieth them that fear him." True is it that he has an almighty Saviour who has power to disperse with a word the dark and chilling mists of affliction and sorrow. But true is it also that, "whom the Lord loveth, he chasteneth, and scourgeth every son whom he receiveth;" and thus is the child of hope, the heir of glory and immortal happiness, overshadowed with a cloud. A cloud! Nay, thus it is that one dark cloud after another attends him and threatens to burst over his head, from the be-

ginning of life's pilgrimage to its close, until, arriving at the confines of eternity, he may say,

"Worlds should not bribe me back, to tread  
Again life's dreary waste;  
To see my day again o'erspread  
With all the gloomy past."

He has *feared* as he entered into the cloud.

Again:—Clouds not unfrequently overshadow the Christian very unexpectedly, and rapidly succeed to the enjoyment of heavenly delights. Thus was it on the mount of transfiguration. "It is *good* to be here!" said Peter. "It is *fearful* to be here!" was his next emotion. "Let me abide here!" exclaims the enraptured believer; "it is a delightful land." "Arise and depart," replies a voice from the fast gathering cloud, which in one little moment overshadows him; "arise and depart, for this is not your rest." "My mountain stands strong," says the too-confident saint; "I shall never be moved—no, never." The cloud intervenes between him and the smiles of his God, and he is troubled, Ps. xxx. 7. "I knew a man in Christ," wrote the apostle Paul, "who was caught up into paradise, and heard unspeakable words, which it is not possible for a man to utter." So ravished was this man with the delights of this revelation that he might well rejoice. A few fleeting days, and a cloud overshadowed him; a messenger of Satan it was, sent to buffet him, lest he should be exalted above measure, and who shall say that he did not *fear* as he entered into the cloud?

It may be indeed that the immediate effect of these clouds is often to hide from view a Saviour God. Thus did the disciples lose sight of their Master on the mount, when overshadowed by the cloud; and did they not, perchance, apprehend that they might *never* see



him more? What if that cloud had been sent to convey from them Him whom their souls loved! Might not their fears have given utterance to words such as these? "Our beloved has withdrawn himself, and is gone. We seek him, but we cannot find him. We call, but we hear not his voice." Well might they fear,—weak and ignorant as they were—when the cloud hid from them their Teacher, Protector, and Guide!

Thus, too, did David lose sight of his heavenly Father, by reason of a cloud; and then did he give utterance to the words of sorrowful apprehension, "Will the Lord cast off for ever? And will he be favourable no more? Is his mercy clean gone for ever? Doth his promise fail for evermore? Hath God forgotten to be gracious? Hath he in anger shut up his tender mercies?" He feared as he entered into the cloud.

But God's promises do not fail; nor has he forgotten to be gracious; and let the Christian learn that there is mercy in every cloud that overshadows him. And though his weak senses perceive not him who rules and orders all things according to the counsel of his own will," yet let the afflicted believer know of a surety that the faithfulness and truth of Jehovah reach even to the clouds. Aye, and Jesus—unseen though he be—is with every disciple of his in every cloud. Was he the less with Peter, James, and John, because they, for a little while, saw him not? Was he the less able to help and to bless, because a cloud overshadowed them? Has he not said, "When thou passest through the *waters*, I will be with thee; and through the *rivers*, they shall not overflow thee; when thou walkest through the *fire*, thou shalt not be burned, neither shall the *flame* kindle upon thee?" And shall He, whose love many waters cannot quench, nor fire consume,—shall he be separated

from his people by a *cloud*? Nay, be not faithless, O Christian, but believing, and then will you know that the trial of your faith is precious; that your light affliction which is but for a moment, worketh for you a far more exceeding and eternal weight of glory, while you look not at the things which are seen, but at the things which are unseen; and the cloud from which you shrink is but an indication of your Saviour's more especial presence, for "the *clouds* are the dust of his feet."

Is there not mercy in the cloud that reveals more of the Saviour's preciousness, beauty, and glory, to the believer. Was it not from the *cloud* that the voice was heard, "This is my beloved Son?" Is there not mercy in the cloud that draws the disciple nearer to the Master, increasing his love, exercising his faith, and making manifest to himself the Christian's entire dependence upon Christ? Is it not of the clouds he once feared, that many a believer has learned to sing,—

"Sweet affliction,  
Thus to bring my Saviour near."

Is there not mercy in the cloud which hides from danger? Once, as we read in the history of our native land, a gallant bark, richly laden with treasure, had safely traversed the wide Atlantic, and entered the narrow seas. Then, a cloud, a dense cloud, so overshadowed it, that but for compass and chart, its course was lost, for no friendly light in the canopy of heaven, and no warning beacon on the face of the earth or the bosom of the deep, could penetrate the murky atmosphere, and guide the perplexed mariners to their desired haven. Loudly did the captain of that ship complain, in impatient mood, of the black and dangerous mist which surrounded him; and greatly did he long for the cheering beams of returning sunshine. For three anxious days,

however, was that bark overshadowed with the cloud. Then, a breeze arose, and swept away the mist : then the sun illuminated the waters with its smile : then did the spirits of the drooping seamen revive as they saw, in the distance—a distance every moment diminishing—the white cliffs of their fatherland : and then also did the astonished captain of that vessel, on casting his eyes over the expanse of water he had so lately and so blindly traversed,—then did he perceive that, unseen and unharmed, he had passed through the midst of the enemy's fleet, who but for the friendly mist, would inevitably have made his ship and its treasures, their prize. *The cloud had saved him.*

Christian reader, can you not find instruction here ? Has the dark and cloudy day never, think you, sheltered you from temptation, from sin, from ruin ? Be thankful, then, for the cloud ; and hearken to him who proclaims,—“Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness and hath no light ? let him trust in the name of the Lord, and stay upon his God,” Isa. l. 10.

No mercy in the clouds ! Nay, say not so.

“Ye fearful saints, fresh courage take,  
The clouds ye so much dread

Are *big* with mercy, and shall break  
In  *blessings* on your head.

“Judge not the Lord by feeble sense,  
But trust him for his grace ;  
Behind a frowning providence  
He hides a smiling face.”

The cloud itself is but “the shadow of the Almighty,” “the cover of *his* feathers,” in whom you trust.

Trembling penitent ! fear not the overshadowing cloud. In unspeakable mercy is it sent ; and from it may a voice of melting melody and almighty majesty be heard, proclaiming, “Fury is not in me. I, even I, have blotted out as a thick cloud thy transgressions, and as a cloud, thy sins.” Wait but a little while, and the cloud shall disperse, and Jesus, the friend of sinners, the Saviour of the lost, the Hope of the hopeless, the loving, tender, merciful High Priest, the Son of God, the Lord of glory, shall be seen alone. Nor Moses, nor Elias, will be there ; for in Him are the prophecies accomplished, the law fulfilled, and by him has the ransom — *your* ransom — been paid. See, he stoops—the compassionate Redeemer ; he raises the prostrate, fearing, repenting rebel ; he smiles ; he speaks,—“Son, thy sins are forgiven thee. There is now no condemnation to those who are in Christ Jesus.”

## EXAMINATION OF BARNES'S NOTES ON TEXTS RELATING TO BAPTISM.

### NO. VII. MATTHEW III. 16.

THE only other Note on this chapter to which it seems necessary to direct attention, is that relating to the statement that “Jesus, when he was baptized, went up straightway out of the water.” Respecting this, Mr. Barnes says,

“*Out of the water.* This shows that “he had descended to the river. It “literally means, ‘he went up directly “FROM the water. The original does “not imply that they had descended “into the river.”

For this assertion Mr. Barnes does



not assign any reason. He merely follows other modern pædobaptists in making it; Matthew Henry, for example, who says, "Christ, having no sins to confess, went up immediately *out of the water*; so we read it but not right: for it is ἀπὸ τοῦ ὕδατος—from the water; from the brink of the river, to which he went down to be washed with water, that is, to have his head or face washed, John xiii. 4; for here is no mention of the putting off, or putting on, of his clothes, which circumstance would not have been omitted, if he had been baptized naked."—*Henry in loc.*

Now we readily concede that the word ἀπὸ, [APO] signifies *from*, but we assert that it also means *out of*, and is, in many cases, rightly so rendered in the English New Testament. Thus it is employed, when evil spirits are said to have come "*out of* them that were possessed." Thus we are told that Christ was to come "*out of* the town of Bethlehem where David dwelt;" that our Lord went "*out of* Jericho, with his disciples;" that Lot went "*out of* Sodom;" that Paul intended to come "*out of* Macedonia" to the Corinthians; that Paul persuaded the Jews residing in Rome "*both out of* the law of Moses and *out of* the prophets, from morning to evening." In these and innumerable other cases the same preposition is used, and rendered *out of*, as is rendered "*out of*" in the text. When it should be translated *from* and when *out of*, must depend on the connexion in which it occurs. Here the connexion is with *water* on the one hand, and with a word that signifies to rise, ascend, or go up, on the other. Ἀναβαίτω [ANABAINO] is rendered by each of these words in many places of the New Testament. Now to rise from the water, is not very different from rising out of the water, when the phrase is used respecting a person who has just been immersed.

We should not quarrel with a translator who wrote *he rose straightway from the water*; though we think that *he rose straightway out of the water* is rather more clear and precise. But to argue thence that he had not gone *into* the water, is to go rather too far.

The rendering in the common version is perfectly defensible. Grant that either form of expression might be employed, still the question occurs which is the more natural of the two? How then have other translators rendered the language?—translators who had not controversial topics before their minds, but were competent to the work they had undertaken, and anxious to give an exact representation of the meaning of the original? Tyndale, whose zealous solicitude to make the "plough boys" know more of the scriptures than the priests knew led him to the stake, says, "And Jesus asone as he was baptised came strayght *out of* the water." Cranmer, who suffered martyrdom in the reign of Mary, says, "And Jesus whan he was baptized came strayghtwaye *out of* the water." The Geneva version of 1557 says, "And Jesus as sone as he was baptized came straight *out of* the water." The Rhemish version of 1582 says, "And Jesus being baptized, forthwith came *out of* the water." Dr. George Campbell, in 1788, says, "Jesus being baptized, no sooner arose *out of* the water, than heaven was opened to him." Gilbert Wakefield, in 1795, says, "And as soon as Jesus was baptized and gone up *out of* the water." Samuel Sharpe, in 1844, says, "And Jesus when he was baptized went up straightway *out of* the water." Nay, Dr. Boothroyd himself, whose anti-immersionist predilections are displayed so strongly in the preface to his New Testament, ventures not in his translation to deviate from the precedents set by his predecessors, but says, "And when Jesus had been bap-

tized, he went up immediately *out of* the water." Place in the one scale this general consent of translators, and in the other the observations of Mr. Barnes and Mr. Henry; and then, let the reader, whether he be learned or illiterate, judge which is the heavier of the two.

Nor is the view of the transaction which this phraseology imparts peculiar to Englishmen. If we turn to Olshausen, that profoundly erudite German declares that "what is told us is what took place after the baptism was over, that is at the emersion out of the water (*ἀνέβη ἀπὸ τοῦ ὕδατος*). That the outpouring of the Spirit did not take place before the submersion," he adds, "perfectly accords with the symbolical character of the action (see Rom. vi. 1) which is not indeed in itself applicable to John's baptism, but which the Saviour typically imparted to the action by his baptism. The one part of the action—the submersion—represents the negative aspect, viz., the taking away of the old man (Rom. vi. 4); in the other part—the emersion—the positive aspect, viz., the appearance of the new man, is denoted; the communication of the Holy Ghost must therefore have been connected with the latter. . . . After the emersion, these circumstances constitute the progress of the action—the opening of the heavens, the descent of the Spirit, the sounding of the voice." The French version published at Geneva in 1505 renders the text, "Et quand Jesus fut baptizé incontinent il sortit hors de l'eau." Beausobre and L'Enfant in 1736, rendered it, "Des que Jesus fut baptisé, il sortit de l'eau, et a l'instant le ciel lui fut ouvert." Martin, to the same effect, "Et quand Jesus eut été baptisé, il sortit incontinent hors de l'eau." De Sacy, "Or Jesus, ayant été baptisé, sortit aussitôt hors de l'eau." To which we will only add Beza's ex-

plicit Latin: "Et baptizatus Jesus ascendit statim ex aqua."

We cannot help regarding it as unworthy of such a man as Mr. Barnes to resort to the special pleading of which the note before us is a specimen. If he really believed that in point of fact our Lord was not in the water at all,—if he actually thought that the Saviour after having had some action performed upon him by John on the bank of the river went away, that then, having arrived at the top of an adjacent hill, he was addressed by the voice from above—and that therefore it might with propriety be said that he had gone "from the water,"—we might marvel at the singularity of his views, and yet applaud his frankness in avowing them. But this is not his belief. He admits that our Lord was actually in the water; and we cannot help asking what good end Mr. Barnes can have in view in attempting to explain away the declaration that he came out of the water. In the very next page, he speaks of our Lord as baptized *in* the Jordan. Representing the transaction of this day as "a striking manifestation of the doctrine of the Trinity," Mr. Barnes says, "1. There is the person of Jesus Christ, the Son of God, baptized in the Jordan, elsewhere declared to be equal with God." Here, the baptismal controversy being probably out of his thoughts, Mr. Barnes speaks of "the Son of God, baptized in the Jordan." Now, if he were "in the Jordan," it cannot be denied that subsequently he came out of it. Why should a discussion be raised on the meaning of the word supposed to announce the fact? If after being "baptized in the Jordan," he did *not* come out of it, let it be said so: but if he did come out, as the whole history shows, Why criticise the phraseology in which the fact is declared? The question in the mind of a serious reader is, not whether the word



could or could not be otherwise rendered, but what was the fact? That our Lord was *in* the Jordan, all, or nearly all professed Christians unite with Mr. Barnes in acknowledging, why then cavil about the words which are supposed to declare that he came out of the Jordan?

Perhaps we cannot conclude our observations more appropriately than by citing the following paragraphs from Mr. Noel's Essay on the External Act of Baptism.

"As it appears, from all the considerations already adduced, that John immersed his disciples generally, so it is manifest from the narrative that he immersed our Lord. The words of the evangelist Mark are these: 'It came to pass in those days that Jesus came from Nazareth of Galilee, *καὶ ἐβαπτίσθη ὑπὸ Ἰωάννου εἰς τὸν Ἰορδάνην*, and was baptized by John into the Jordan,' Mark i. 9. That the proper meaning of *εἰς τὸν Ἰορδάνην* is 'into the Jordan,' appears from the following instances. In Matt. xvii. 14 we read, 'He falleth *εἰς τὸ πῦρ καὶ εἰς τὸ ὕδωρ*, into the fire and into the water.' Matt. xviii. 3, 'Ye shall not enter *εἰς τὴν βασιλείαν*, into the kingdom.' Matt. xviii. 8, 'It is better for thee to enter *εἰς τὴν ζωὴν*, into life . . . than to be cast *εἰς τὸ πῦρ*, into fire.' Mark ix. 22, 'He hath cast him *εἰς πῦρ καὶ εἰς ὕδατα*, into fire and into waters.' Mark ix. 25, 'Enter no more *εἰς αὐτόν*, into him.' John v. 7, 'I have no one to put me *εἰς τὴν κολυμβήθραν*, into the pool.' These instances show the natural and proper meaning of the words *εἰς τὸν Ἰορδάνην*; and that meaning seems to me rendered certain by the uniform use of the expression in the text under consideration by Greek authors. 'To plunge into the lake,' is *βαπτίζειν εἰς τὴν λίμνην*; 'to plunge yourself into the sea' is *βαπτίζειν σικαντὸν εἰς θάλασ-*

*σαν*; 'to be plunged into sleep' is *βαπτίζεσθαι εἰς ὕπνον*; 'to plunge the hand into blood' is *βαπτίζειν τὴν χεῖρα εἰς αἷμα*; and 'to plunge into milk' is *βαπτίζειν εἰς γαλᾶ*. These instances demonstrate that the words *βαπτίζεσθαι εἰς τὸν Ἰορδάνην* mean 'to be plunged or immersed into the Jordan.' To corroborate this fact, that Jesus was immersed in the river, Matthew says, 'Jesus, when he was baptized, went up straightway out of the water,' *ἀνέβη εὐθὺς ἀπὸ τοῦ ὕδατος*, Matt. iii. 16. And Mark says, 'Straightway coming up out of the water (*εὐθέως ἀναβαίνων ἀπὸ τοῦ ὕδατος*), he saw the heavens opened,' Mark i. 10.

"If Jesus came up out of the Jordan, he descended into it; and it is improbable that any one should enter into a river merely to be sprinkled by a handful of its water. It is objected, that he merely descended the bank of the river to the water, and that he ascended the bank, not out of the water, but from the water, because *ἀπὸ* may have that sense. But the banks of the river are so low in the neighbourhood of Jericho, where John was baptizing, that we read in Joshua iii. 15, 'Jordan overfloweth all his banks all the time of harvest.' When the water is low, the banks, according to Mr. Maundrell, are not more than two yards above it; and at a ford, or where the bank was smoothed away, the ascent would be so insignificant as scarcely to be noticed. Besides, for what purpose would our Lord descend to the margin? Surely John had respect enough for the Christ, the Lamb of God who taketh away the sins of the world, whose shoe's latchet he felt unworthy to unloose, not to make him descend to the river when a small cup of water might so easily be brought to baptize him under the shadow of a tree or on the smooth grass.

"When we add to these considera-

tions, that the ordinary sense of the word βαπτίζω is 'to immerse,' and that the common baptism of the country was immersion, it seems to me certain that Jesus was immersed in the river, not sprinkled at its margin. And here I am happy to quote the acknowledgment of an able advocate of infant baptism, who, while contending that εἰς may mean 'at,' adds, 'Yet I have no wish to deny that, in the instance of our Lord, John baptized into the Jordan. In some instances, and in this, immersion might have been the most convenient mode.'—*Halley*, p. 416.

"But as our Lord had no sins to re-

nounce, and no new life to begin, but merely received baptism to honour an ordinance of God, he would receive the ordinance in the ordinary mode. If immersion was not necessary for others, it was still less necessary for him: if it was suitable to him who was sinless, it was much more suitable to those who were sinful. If Jesus was immersed, it was because John generally practised immersion. The immersion of Jesus proves that John's disciples generally were immersed, since the act is significant of complete repentance and renovation, which Jesus needed not, but which all others needed."—pp. 71—74.

## SEASONS, TEMPERATURE, AND WEATHER OF PALESTINE.

Part II. of the Religious Tract Society's Annotated Paragraph Bible, recently published, is embellished with a Physical Map of Palestine and the Adjacent Countries, connected with which, in a tabular form, are interesting particulars relating to the progress of the seasons and the changes of the atmosphere. A portion of the contents is presented to our readers in the following abstract.

Seasons.	JANUARY. Temperature.	Weather.
Country verdant with young corn; groves and meadows adorned with many flowers. Oranges begin to ripen.	48°—51°	Heavy rains and thunderstorms. Occasionally snow.
Almond tree and peach tree in blossom. In the lower and warmer parts, orange tree laden with ripe fruit.	FEBRUARY. 51°—57°	Ditto. January and February are called by the Arabs, "the fathers of rain."
All trees in full leaf, many in bloom. In the lowlands, orange and lemon trees laden with fruits; palm tree blossoms, barley ripens.	MARCH. 57°—60°	Rain: hurricanes, sometimes snow: rivers much swollen.
Fruits of oleaster and white mulberry ripen. Barley harvest. Wheat harvest begins.	APRIL. 55°—60°	Occasionally rain; sometimes sirocco from the south east.



## MAY.

Principal harvest month, especially of wheat. Apricots and Apples ripen. In Jordan valley, vegetation withered and burnt up.

60°—70°

Rain very seldom; from this to September no rain occurs.

## JUNE.

Grapes begin to ripen, Almonds ripe (Beyroule honey of the Jordan valley collected in May, June, and July.)

70°—75°

Frequent hot winds (simoons); air motionless.

## JULY.

Various fruits; apples, pears, plums, &c. Grapes fully ripe. Pumpkins. Harvest of corn in the higher mounts.

75°—77°

Greatest heat in general; sky serene.

## AUGUST.

Principal fruit month; grapes, figs, &c.; in the plains, walnut and olive.

75°—72°

Dews begin to fall, at times large and dense; clouds.

## SEPTEMBER.

Commencement of vintage. Harvest of the Dourra and Maize. Cotton and pomegranate ripens.

72°—70°

Much lightning without thunder; very rarely rain.

## OCTOBER.

Month of vintage; gathering of cotton. Ploughing and sowing commence. Pistachio nuts ripen.

70°—62°

Dews very heavy. Autumnal rains begin.

## NOVEMBER.

Month of ploughing and sowing. Rice harvest. Fig-treeladen with fruit; orange and citron-tree in bloom.

62°—54°

Rainy month with thunder storms.

## DECEMBER.

Trees lose their leaves; the brown and desolate plains and deserts become green pastures.

53°—47°

Greatest amount of rain in the year.

## A DEATH-BED MEMORIAL.

I stood beside a death-bed :—youth was there,

And loveliness of womanhood ! The eye—

So softly, purely blue;—the golden hair ;

The form so exquisite ; the brow so fair ;

And yet, those hard words spoken, “ She must die ! ”

And yet, a few short hours, and adieu to every tie.

Had she not much to leave ? Not friends alone,  
 But husband, children, parents, happy hearth ;  
 And those, who in the treasured days bygone,  
 Ere life's stern verities had crowded on,  
 Shared in her childhood's gleesomeness and mirth,  
 And raised an Eden's garden round about their home of earth.

Yet in strange joyousness did she await  
 Her passage o'er the sea that shuts out time ;  
 Intently gazing towards the unfolded gate,  
 Thro' whose pure portals lies a perfect state,  
 Where life needs no memorials, and sublime  
 Shines forth the radiant summer of a deathless, cloudless clime.

The name of Jesus ever on her tongue,—  
 The love of Jesus welling in her heart,—  
 Sweet was her converse, as of harp well-strung,  
 That breathes celestial harmonies ;—while clung  
 Her chastened spirit, "ready to depart"  
 To thee, thou blessed Saviour, who thy people's refuge art !

It was a sabbath evening :—crowds were met,  
 Or gathering swift, devotion's earnest bands ;  
 And while earth's golden orb, unsunk as yet,  
 Cast its bright beams upon them, hers did set,  
 And to the temple, which in glory stands,  
 She passed triumphant up, to "the house not made with hands."

Methinks the day, whereon the Master rose,  
 Methinks the hour, wherein the Master deigned,  
 With words of peace and joy, to solace those  
 Who dared not on his *living* truth repose,  
 Were a meet season thus to have attained  
 The rest—the goodly rest—of a paradise regained :

The day of God in converse to begin  
 With the church militant,—the worn, the tried ;  
 And close it with the host, who passed within  
 The vestibule of heaven, have ceased from sin  
 And all its conflicts, and in peace abide,  
 Keeping eternal sabbath, their Redeemer's throne beside.

Death-scene of love !—tho' love can never die,—  
 I'll commune with it oft, albeit in tears :  
 It has a voice and says, "Fear not to lie  
 Where Christ is couch and pillow ; full supply  
 Of holy confidence shall stay thy fears,  
 And the night's o'ershadowing cease as the glory of morn appears.



## REVIEWS.

*The Royal Preacher: Lectures on Ecclesiastes.* By JAMES HAMILTON, D.D., F.L.S.  
London: Nisbet and Co. 12mo., pp. 255.

If there is any one of our brethren in the ministry who has not given particular attention to the book of Ecclesiastes, we advise him to study it without delay. His labours as a public instructor may be materially aided by familiarity with the words of "the preacher, the son of David, king in Jerusalem." This singular part of scripture, which is very unlike any other portion of the sacred writings, not only abounds in correct and impressive views of human life, but contains a great number of sentences peculiarly well adapted to be texts for discourses on special occasions,—texts for funeral sermons, sabbath school sermons, and sermons on extraordinary events in which the public mind is interested. When seeking for an appropriate text, for any such seasons, we have been accustomed to turn to the book of Ecclesiastes, and there we have often found something pertinent.

It is a book however which requires to be understood tolerably well as a whole, by him who would make good use of any of its parts. There are portions of scripture in which you may safely take a single sentence, and illustrate it, even when adjacent sentences are to your own mind exceedingly dark; but it would be perilous to act thus in reference to the book of Ecclesiastes. Without a correct view of the general character of the book, a verse would be liable to be misunderstood and perverted to some purpose quite the reverse of its genuine design.

Hence single sentences of this book are often quoted by sceptics and triflers, and adduced as objections to the courses advocated by the devout. As Dr. Hamilton remarks, "Ecclesiastes has always been a favourite book with infidels. It was a manual with that coarse scoffer, Frederick the Great of Prussia; and both Volney and Voltaire appeal to it in support of their sceptical philosophy. Nor can it be denied that it contains many sentiments at seeming variance with the general purport of the word of God. 'Be not righteous overmuch; why shouldest thou destroy thyself?' 'All things come alike to all: there is one event to the righteous and to the wicked; to him that sacrificeth, and to him that sacrificeth not.' 'There is a time for everything. What profit hath he that worketh in that wherein he laboureth?' 'As the beast dieth, so dieth man. Do not both go to one place?' 'A man hath no better thing than to eat and drink and be merry.' These texts, and many like them, are quoted by the moralists of expediency; by the fatalist, the materialist, the Pyrrhonist, the epicure."

It affords us much pleasure to find that Dr. Hamilton's view of the general character of this valuable but mysterious book corresponds with our own. Many able commentators, he justly observes, have laboured hard to harmonize its startling sentences with other parts of scripture, but laboured in vain. "For the moment, and when reading or listening to some eloquent exposition, you may persuade yourself that such texts are, after all, only peculiar and paradoxical ways of putting important truths; but when Procrustes

has withdrawn his pressure, and the reluctant sentence has escaped from the screw and lever, it bounds up elastic, and looks as strange and ungainly as ever. Therefore, others have met the difficulty by suggesting that, like Canticles, Ecclesiastes is a dialogue; and into the mouth of an imaginary objector, they put every sentiment which they deem unsuitable to an inspired penman. For such interpellations, however, there is no foundation in the context, where nothing is more obvious than the continuous identity of the speaker; and, like another exegetical stratagem which would invert the meaning of such passages by turning them into interrogatories, you feel that it is a clever evasion rather than a conclusive solution."

What the inspired writer himself calls "the conclusion of the whole matter" furnishes the true key to the entire discussion which precedes it. "Let us hear," says Solomon, "the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." To this, therefore, Dr. Hamilton directs the attention of his readers, adding, "But what is the 'matter' of which this is the 'conclusion?' To ascertain this we must go back to the beginning. There you read, 'I the preacher was king in Jerusalem, and I gave my heart to search out by wisdom concerning all things that are done under heaven. Then I said in my heart, Go to now, I will prove thee with mirth: therefore enjoy pleasure,' &c. In other words, you find that this 'matter' was a long experiment, which the narrator made in search of the Supreme Felicity, and of which Ecclesiastes records the successive stages. But how does it record them? By virtually repeating them.

In the exercise of his poetic power the historian conveys himself and his reader back into those days of vanity, and feels anew all that he felt then; so that, in the course of his rapid monologue, he stands before us, by turns the man of science and the man of pleasure, the fatalist, the materialist, the sceptic, the epicurean, and the stoic, with a few earnest and enlightened interludes; till, in the conclusion of the whole matter, he sloughs the last of all these 'lying vanities,' and emerges to our view, the noblest style of man, the believer and the penitent. This we believe to be the true idea of the book. We would describe it as a dramatic biography, in which Solomon not only records but re-enacts the successive scenes of his search after happiness; a descriptive memoir, in which he not only recites his past experience, but in his improvising fervour becomes the various phases of his former self once more. He is a restored backslider, and for the benefit of his son and his subjects, and, under the guidance of God's Spirit, for the benefit of the church, he writes this prodigal's progress. He is a returned pilgrim from the land of Nod, and as he opens the portfolio of sketches which he took before his eyes were turned away from viewing vanity, he accompanies them with lively and realizing repetitions of what he felt and thought during those wild and joyless days. Our great Edmund Burke once said that his own life might be best divided into 'fyttes' or 'manias': that his life began with a fit poetical, followed by a fit metaphysical, and that again by a fit rhetorical; that he once had a mania for statesmanship, and that this again had subsided into the mania of philosophical seclusion. And so in his days of apostasy, the soul intense of Solomon launched out into a fit of study, succeeded by a fit of luxury. He had fits of grossness and



refinement, a mania of conviviality, a mania of misanthropy. He had a fit of building, a fit of science, a fit of book-making; and they all passed off in collapses of disappointment and paroxysms of downright misery. And here, as he exhibits these successive *tableaux*, these fac-similes of his former self, like a modern lyrist on St. Cecilia's day, he runs the diapason of departed passion, and, in the successive strophes and antistrophes, he feels his former frenzies over again, in order that, by the very vividness of the representation, we may be all the better 'admonished.' The preacher was king over Israel, and, because he was wise, he taught the people knowledge. He sought to find out acceptable words, and that which was written was upright, a true story, a real statement of the case. 'And by these, my son, be admonished.' 'Do you, my son, accept this father's legacy; and do you, my people, receive at your monarch's hand this "Basilicon Doron," this autobiography of your penitent prince. These chapters are "words of truth:" revivals of my former self—reproductions of my reasonings and regrets—my fantastic hopes and blank failures, during that sad voyage round the coasts of vanity. "By these be admonished." Without repeating the guilty experiment, learn the painful result—listen to the moans of a melancholy worldling; for I shall sing again some of those doleful ditties for which I exchanged the songs of Zion. Look at these portraits—they are not fancy sketches—they are my former self, or rather, my former selves: that lay figure in the royal robes, surmounted first by the lantern-jaws of the book-worm, now exchanged for the jolly visage of the gay *gourmand*, and presently refining into: he glossy locks and languid smile the Hebrew exquisite: now chuckling with the merriment of the

laughing philosopher, curling anon into the bitter sneer of the cynic, and each in succession exploding in smoke; not a masque, not a mummery, not a series of make-believers, but each a genuine evolution of the various Solomon—look at these pictures, ye worldlings, and as in water face answers to face, so in one or other of these recognise your present likeness and foresee your destiny.' "

Dr. Hamilton has not attempted detailed exposition; he has given us sketches, selecting from a series of lectures which he delivered to his congregation such topics as seemed to him most interesting, omitting all reference to many important texts, hoping that his readers may glean a few of the royal preacher's lessons from these fragments, and believing that in gratitude for brevity they will forgive occasional abruptness. It will be perceived that these expository discourses are not at all of the same character as some other expositions of detached books of scripture to which we have recently directed attention. One or two of these have been books not for the many but for the few; books which the many would not enjoy, and by which they would rather be bewildered than edified. These discourses are for the masses, and for their instruction they are well adapted. They will do good by promoting an acquaintance with this part of scripture among a portion of the public whose ear the author possesses, and who would not hearken to a teacher of severer taste, and there is no class of readers who may not gain advantage from their perusal.

If there be any description of persons from whom we should be inclined to hide this attractive volume, it would be very young preachers. Our fear with regard to these would be lest admiration for Dr. Hamilton's style should induce them to imitate it. In him it is natural and

becoming, but the attempts of an imitator would be intolerable. He, probably, could not write in any other way; the exuberance of his metaphoric torrents is the result of mental peculiarities essential to his nature—not of effort. All his thoughts are born in court dress, and to strip them would deprive them of vitality. It is probable that he never sought for an ornament in his life; but it has been his constant labour to weed out the poppies that have sprung up profusely among his corn. But woe to the man who fancies

that he can write like Dr. Hamilton if he tries. After he has toiled night and day to prepare his artificial flowers for exhibition, he will find that they are condemned as destitute of fragrance, and he will be compelled like the unsuccessful experimentalist at Jerusalem to exclaim, "This also is vanity." Some of Dr. Hamilton's pictures are exquisitely beautiful; but if any young artist were to steal his pencil, he would not be likely to be rewarded with anything more excellent than the laughter of his contemporaries.

## BRIEF NOTICES.

*The Annotated Paragraph Bible: containing the Old and New Testaments, according to the Authorized Version, arranged in Paragraphs and Parallelisms; with Explanatory Notes, Prefaces to the several Books, an entirely New Selection of references to Parallel and Illustrative Passages, Maps, Tables, &c. Part II. The Historical Books.* London: R. T. S. Super-royal Octavo, pp. 304. Price 4s.

It is enough to say of Part II. that it corresponds in every respect with Part I., of which a full account was given in our number for October last.

*The Distinctive Features of the Baptist Denomination. A Discourse delivered at the Opening of the Session of the Baptist Union, April 25th, 1851. By EDWARD BEAN UNDERHILL.* London. 8vo., pp. 16. Price 2d.

This discourse, which constitutes part of the Appendix to the Baptist Manual for the present year, being now published separately, is well adapted for general distribution. It may be advantageously placed in the hands of any intelligent acquaintance who asks what the peculiarities of the baptists are, or thinks that the differences between them and other protestants are of trifling importance. The topics on which Mr. Underhill treats principally are "Scripture," "the Church," and "the Sacraments;" in reference to each of these he shows the greater consistency of the baptists, in comparison with the Anglican establishment and the various classes of dissenters. All our friends who do not possess this address would do well to secure it, before it is out of print.

*Thou art Peter. A Discourse on Papal Infallibility and the Causes of the late Conversions to Romanism. By ROBERT LEE, D.D., Minister of the Old Greyfriars, and Professor of Biblical Criticism in the University of Edinburgh.* Edinburgh: A. and C. Black. 12mo., pp. 118.

Papal infallibility is discussed in this small treatise in a very clear, concise, and satisfactory manner. With great acuteness it is shown that Matt. xvi. 18, 19—that only prop in support of the Romish dogma—cannot refer to anything other than the confession that Peter had just before made; that the whole scheme of New Testament truth is directly opposed to such infallibility; that the dogma is not supported by tradition; that the Romish church is divided as to its nature and extent; and that it is opposed to reason and to fact. In endeavouring to account for the recent accessions to the Romish communion, noticing the fact that they are almost confined to members of the church of England, he attributes it to a disposition to oppose tradition, instead of reasoning, to the rationalistic opinions of Germany, and by means of the same weapon to secure superior influence over the dissenting teacher. On both these points some important observations are made; and the earlier part of the book forms a useful manual on the doctrine on which the truth or falsehood of the Romish church evidently hangs.

*The Mass. By WILLIAM ANDERSON, LL.D.* Glasgow: Jackson. Fcp. 8vo., pp. 172.

It was very reluctantly that we entered on the examination of this work. We noticed in the preface—"Full of bitterness, scorn, and indignation as the volume is,"



—and we had little heart to enter on a theological polemic, in which the author avowed such feelings. These are not the weapons that truth loves to wield, nor is such a book likely to convince an opponent, or satisfy a candid inquirer. We were gratified, however, on proceeding, to find that the work did not answer to the author's own report. There are a few things objectionable, but these rather defects of taste than anything worse: as, for instance, when we read, "Your mass bloodless, say you? Why, our chief objection is, that it is so hideously bloody; and that priest and people are so cannibal-like in its participation." As an exposure of the contradictions and criminalities of the mass, we know of no book of the size so good. The authorities adduced are unexceptionable, and in a clear and concise style the author exhibits in a small compass the real nature of this soul-destroying corruption of the supper of our Lord. We wish the book an extensive sale and serious perusal, not only by opponents and waverers, but by intelligent and spiritual protestants.

*Divine Socialism; or, "The Man Christ Jesus."*  
By NEWMAN HALL, B.A. London: SNOW.  
24mo., pp. 83.

Simple without being weak, earnest but not dogmatic, defending the truth of Christianity without seeking to justify the crimes of its professors, showing the futility of all other plans of human regeneration, whilst sympathizing with those longings after freedom and brotherhood which have suggested them, and whilst placing in a strong light the manhood of Christ not losing sight of his divine nature, this little book is eminently adapted to instruct and benefit. We cordially wish it a large circulation both among professors and non-professors of Christianity.

*Counsels to Christian Parents regarding the Education of their Children. Prepared by a Committee of the United Presbyterian Synod.* Glasgow. 1851. pp. 46.

Doctors King, Struthers, and Robson, to whom the duty of preparing this small manual had been entrusted, have performed their task in a manner adapted to give satisfaction to the synod at whose request they undertook it. As pædobaptists writing for the use of pædobaptists, they have very properly introduced the subject of infant baptism. We wonder that pædobaptists do not write and preach upon it more frequently, not controversially, but explanatorily. As Christian parents cannot learn from the apostolic writings anything respecting the advantages it yields and the obligations it creates, it is the more necessary that pædobaptist pastors should hold them up to view. The great fault here is, that our respected brethren do not go into the subject fully. They speak of baptists as thinking "that the former dispensation admitted children into the church but that the new economy excludes them from that privilege." We wish that they had explained the nature of the privilege. In these days, it is incumbent on all who inculcate infant baptism and disavow baptismal regeneration, to be very clear and

definite on this subject. In what sense does baptism introduce unconscious infants into the church? What are the advantages they derive from it, to which our friends refer?

*The Gospel of the Prophet; or, an Exposition of the 53rd Chapter of the Prophecies of Isaiah, comprising the three last verses of the 52nd Chapter.* By the author of "Is there not a Cause?" &c. London: J. H. Jackson. 18mo., pp. 180.

This small volume is designed to set forth the Saviour as foretold by the "Evangelical Prophet" in the above-mentioned portion of his writings. We see little in it that should, on account of its own merits, have called it into print; and while commending the object it has in view, we feel that its many crudities of thought and expression, and general vagueness of style, deprive it of much of the interest it might otherwise possess.

*Nuomi; or, the Last Days of Jerusalem.* By Mrs. J. B. WEBB, author of "Julamerk," "The Beloved Disciple," "The Martyrs of Carthage," &c. &c. Ninth Edition. London: Clarke and Co. 12mo., pp. 498.

This is not true history, but fiction. All religious novels we believe to be bad in tendency, and the more exciting the more mischievous. But we placed this volume in the hands of a friend who does not coincide with us in this conviction, and he says, "I remember reading this tale with great interest when it first appeared, and am glad to find that it has reached a ninth edition. It conveys in an easy and interesting manner the story of the siege and fall of Jerusalem, and at the same time traces the struggles of one who at that period forsakes the religion of her fathers to embrace that of the crucified Nazarene."

*The History of Modern Europe, from the Commencement of the Sixteenth Century to the year 1850.* By ROBERT STEWART, A.M. London: Partridge and Oakley. 12mo., pp. 332.

Regarded simply as an epitome of the leading political events of Europe during the last two hundred and fifty years, the enumeration is tolerably complete and the style clear and interesting. This, however, is its highest praise. There is no attempt to find out those lessons to teach which alone history is useful; and where principles force themselves into notice, the author, to say the least, does not seem spontaneously to embrace those which to our minds are most in accordance with civil and religious liberty. We read of Cromwell "stealthily pursuing his schemes of ambition," of Charles as "innocent towards his people," and of the "fanatical sects" of the commonwealth; but we do not read of the two thousand ejections on St. Bartholomew's day, or of the thousands imprisoned and despoiled for their nonconformity during the reign of Charles II.

*Sacred History: from the Creation of the World to the Destruction of Jerusalem.*

*For the use of Schools and Families.* Edited by HENRY WHITE, B.A., Trinity College, Cambridge, and Ph.Dr., Heidelberg. 12mo., pp. 187.

An interesting epitome of sacred history, calculated to inspire the young with a love for the divine records, as well as to store the mind with knowledge.

*The Life of Thomas Chatterton, including his Unpublished Poems and Correspondence.* By JOHN DIX, author of "Pen Pictures of Popular English Preachers," "Pen and Ink Sketches," &c. London: Partridge and Oakey. 12mo., pp. 213.

Many specimens are furnished in this volume, both prosaic and poetical, of the wonderful powers of the "marvellous boy." One or two of the poetical pieces are exquisitely beautiful, though their religious character contrasts strangely with his loose habits and avowed infidelity. A large portion of the volume is occupied with the history of his correspondence with Horace Walpole, and the treatment he received at his hands. Remembering that when Mr. Walpole published "The Castle of Otranto," he asserted that it was a translation from the Indian, and that he was thus guilty of the same deceit as he charged Chatterton with, we cannot but regret,—seeing the evil results which flowed from it—that he should have been so pharisaically righteous in his indignation at the literary forgery which, in his afterthought, he considered this youthful prodigy had committed, in the matter of the Rowley MSS.

*Fragments of College and Pastoral Life: a Memoir of the late Rev. John Clark of Glasgow. With Selections from his Essays, Lectures, and Sermons.* By the Rev. JOHN CAIRNS, A.M., Minister of the United Presbyterian Church, Berwick. Edinburgh: Oliphant and Sons. Fcp. 8vo., pp. 227.

Mr. Clark was a young man who as a student in Edinburgh university highly distinguished himself in studies connected with mental philosophy; who was afterwards a minister in Glasgow in connexion with the Original Secession Church; who subsequently withdrew from that body and joined the Free Church; and who after giving promise of usefulness and evidencing deep piety died of cholera at the age of thirty-one. His life contained but few events, but the relation of these is made a vehicle for conveying much both interesting and instructive to the class to which he belonged. The selections from his MSS. will no doubt be prized by his friends; though they do not appear to us to possess sufficient merit to ensure their popularity.

*The Literature of Working Men: being the Supplementary Numbers of "The Working Man's Friend,"* from March, 1850, to February, 1851, inclusive. With an Introductory Essay, by BENJAMIN PARSONS. London: Cassell. 8vo., pp. 390.

This volume has been called forth by that

enterprising and useful publisher, Mr. Cassell. It consists of productions exclusively of working men; and is valuable not only as an illustration of the thoughtfulness and intellectual power of our operative population, and as an incitement to them to further attainment, but also for the amount of correct information and sound reasoning which it contains. We congratulate Mr. Cassell on the success of his effort.

*The Sabbath School and Bible Teaching.* By JAMES INGLIS. Edinburgh: Gall and Inglis. Fcp. 8vo., pp. 219.

A very useful manual for the Sunday school teacher. It is written by a man evidently practically acquainted with Sunday schools, and deeply interested in their efficiency. In some respects more adapted for the northern part of the island than the southern, there are contained many suggestions of general value. We know no work better adapted for the purpose designed.

*The Country Sketch Book of Pastoral Scenes and Memorable Places.* By JANUARY SEARLE, author of the "Life of Ebenezer Elliott," "Sherwood Forest," &c. London: Partridge and Oakey. 12mo., pp. 216.

Containing historical and descriptive sketches (amongst others) of Bolton Abbey, Walton Hall and Charles Waterton the naturalist, Homes, Hamlets, Scenery, and Customs in Lincolnshire, with illustrative notes. An entertaining book for young persons, and suitable for school libraries.

*The Scripture Guide to Baptism: containing a Faithful Citation of all the Passages of the New Testament which relate to that Ordinance, with explanatory observations: and attended by numerous extracts from eminent writers. With an Appendix.* By R. PENGILLY. Twelfth Edition. London: Houlston and Stoneman. 16mo., pp. 149.

The tenth edition of this work we commend to our readers last August. This, the twelfth, is in its external aspect an improved edition.

*The Pastor's Family; or, Faith and Fanaticism. A Vaudois Tale of the 16th Century.* By E. J. STANDISH, author of "Emma Clifford." London: Partridge and Oakey. 12mo., pp. 247.

This tale of persecution is deeply touching in incident and interest. Holy and scriptural principle is strikingly embodied in some of the characters; while the language, especially of the descriptive parts, is flowing and graceful. Its publication at the present juncture is likely to be of good service to the cause of true religion.

*Logic for the Million: a Familiar Exposition of the Art of Reasoning.* By a Fellow of the Royal Society. London: Longman and Co. 12mo., pp. 408.

An attempt to teach reasoning by presenting



a set of rules and furnishing corresponding examples; in the same way as grammar is taught by some respectable authorities. Dr. Watts is laid under very extensive tribute, but he is certainly rendered far more interesting, the examples being drawn from Punch, Sam Slick, and a great variety of books and newspapers. Any general reader who will read and study the book will profit by it, unless, indeed, after having done so he imagines that he understands "logic."

*The Church of England in the Reigns of the Tudors. With Preliminary Notices of the Ecclesiastical History of our Country from the earliest Times.* London: 4, Crescent, Blackfriars.

This constitutes the second part of the respectable series entitled "The Library for the Times."

### RECENT PUBLICATIONS Approved.

[It should be understood that insertion in this list is not a mere announcement: it expresses approbation of the works enumerated,—not of course extending to every particular, but an approbation of their general character and tendency.]

Whitefield and Hill: Addresses delivered at the Laying of the Foundation Stone of the New Whitefield Tabernacle, Kingswood, Bristol, July 23, 1850; and of the New Tabernacle, Wootton-under-Edge, June 18th, 1851. By GEORGE HENRY DAVIS. London: Houlston and Stoneman. 16mo., pp. 38.

The Truth or Falsehood of Christianity—which is it? A Lecture delivered before the Newcastle and Gateshead Young Men's Christian Association Institute. By the Rev. THOMAS POTTENGER. London: B. L. Green. pp. 24.

The Inquisition Revealed, in its Origin, Policy, Cruelties, and History. With Memoirs of its Victims in France, Spain, Portugal, Italy, England, India, and other countries. Dedicated to Cardinal Wiseman. By THOMAS TIMPSON, author of the "Companion to the Bible," &c. London: Aylott and Jones. 12mo., pp. 384.

Popery and Puseyism Illustrated. A Series of Essays. With Addresses and Appeals to the Sunday School Teachers of England. By JOHN CAMPBELL, D.D. London: Snow. 12mo., pp. 196.

The Great Exhibition, Suggestive and Anticipative. By the Rev. JOHN CUMMING, D.D., Minister of the National Church, Crown Court, Covent Garden. Author of "Voices of the Day," &c., &c. London: J. F. Shaw. 12mo., pp. 67.

A Dissertation on the Ancient Chinese Vases of the Shang Dynasty, from 1743 to 1496, B.C. Illustrated with Forty-two Chinese Wood Engravings. By P. P. THOMS, author of "the Affectionate Pair," &c. London. 8vo., pp. 63. Price 7s. 6d.

Impressions of Paris; containing an Account of Socialism, Popery, and Protestantism, in the French Capital; together with Brief Sketches of Historical Scenes. By the Rev. ALEXANDER GORDON, A.M., author of "the Pastor's Gift," &c. London; Partridge and Oakley. 16mo., pp. 215.

The Jesuits; a Historical Sketch. London: R.T.S. Monthly Series. 24mo., pp. 192. Price 6d.

Sermons for the Times. Discourses on the Leading Questions of the Age, in regard to Religion. By the Rev. Professor THOLUCK of Halle. Translated from the German by W. FARRER, LL.D. Member of the Philological Society of London, and late Student in the University of Berlin. I. The Worth of Human Reason. London: Ward and Co. 24mo., pp. 18.

The Papal Moloch; or, the Human Sacrifices of the Inquisition, from Authentic Sources. London: Wertheim and Macintosh. 32mo., pp. 72.

The Workman's Testimony to the Sabbath; or, the Temporal Advantages of that day of Rest, considered in relation to the Working Classes: being the first Three of One Thousand and Forty-five competing Essays on the Sabbath by Working Men. London and Edinburgh: Johnston and Hunter. 12mo., pp. 196.

Friendly Advice to Young Men, as to the Importance of employing their Leisure Hours in the Improvement of their Minds. With Especial Reference to the Prevailing Spirit and Dangers of the Times; and the Religious and Scientific Institutions for Young Men. To which is added an Appendix on Romish Encroachment. Being the substance of a Lecture delivered at the opening of the Oswestry Young Men's Institute. By the Rev. FRANCIS KING, A.B., Curate of Oswestry, and late Scholar of Trinity College, Dublin. London: Wertheim and Macintosh. 16mo., pp. 76.

The Life and Epistles of St. Paul; comprising a Complete Biography of the Apostle, and a Translation of his Letters inserted in Chronological Order. By the Rev. W. J. CONYBEARE, M.A., late Fellow of Trinity College, Cambridge; and the Rev. J. S. Howson, M.A., Principal of the Collegiate Institution, Liverpool. With very numerous Illustrations on Steel and Wood of the Principal Places visited by the Apostle, engraved expressly for this Work, from Original Drawings made on the spot, by W. H. Bartlett, and by Maps, Charts, Coins, &c. Part XIV. London. 4to., pp. 244. Price 2s.

The Pictorial Family Bible, according to the Authorized Version; containing the Old and New Testaments. With Copious Original Notes. By JOHN KITTO, D.D. London: Orr and Co. 4to. Parts V.—VIII.

The Eclectic Review. August, 1851. Contents: I. Delta's Sketches of Political Literature. II. Sculpture—Works of Edward Hodges Baily. III. Progress of Australia. IV. Protestant Protests. V. A Pilgrimage to the Land of my Fathers. VI. Bede's Ecclesiastical History. VII. Life of Edward Baines, M.P. VIII. Animal Magnetism. Review of the Month, &c. London. 8vo., pp. 256. Price 1s. 6d.

The Christian Treasury: containing Contributions from Ministers and Members of various Evangelical Denominations. August, 1851. Edinburgh: Johnstone and Hunter. 8vo., pp. 240.

The Christian Journal, conducted by Ministers and Members of the United Presbyterian Church. July and August, 1851. Profits devoted to Aged Invalid Ministers of the United Presbyterian Church. Glasgow: R. Jackson. 8vo.

The Herald of Peace. July and August, 1851. London. 4to. Price 4d.

The Jewish Herald and Record of Christian Effort for the Spiritual Good of God's Ancient People. July and August, 1851. London. 12mo. Price 2d.

# INTELLIGENCE.

## AMERICA.

### AMERICAN BAPTIST HOME MISSIONARY SOCIETY.

The annual meeting of this society was held in the Oliver Street baptist church, New York, May 8. The annual report notices the death, during the last year, of three directors for life—Rev. H. A. Graves of Massachusetts, Rev. N. R. Granberry of Missouri, and Rev. A. Judson, D.D., late missionary in Burmah; of twenty life members, and of two missionaries—Rev. C. H. O. Côte of the Grande Ligne Mission, and Rev. A. Kallock of California. During the year 319 persons have been constituted life members, and 28 persons, including 12 life members, have been constituted life directors.

The receipts into the treasury, including the balance on hand at the beginning of the year, were 37,085 dollars, the disbursements 33,985 dollars, leaving on hand a balance of 3,099 dollars. The liabilities of the society, April 1, were 25,323 dollars; its available resources, 6,339 dollars; balance of liabilities, 18,983 dollars. Six exploring agents have been employed to gather information respecting churches and communities that call for aid. They also, as itinerant preachers, dispense the gospel where it is seldom heard, and act as collecting agents. Their reports represent the churches aided by the society as in an encouraging condition, and the openings for usefulness as far exceeding the ability to enter them.

In Canada West, 27 stations have been occupied by 7 missionaries, who have baptized 74 persons. Some important stations call for occupation. The Grande Ligne Mission supplies 24 stations, and is in a state of increased prosperity. One missionary has laboured in the four northernmost counties of New Hampshire. A German church in New York city, and a church on Long Island, have been beneficially aided. A house of worship is in progress at Dover, Delaware, where preaching has been maintained with gradual but good success. A single missionary laboured a short time among the Germans in St. Louis, where he was very successful, but has entered a wider and more congenial field in a neighbouring State. 100 stations have been occupied in Illinois, and 40 destitute places now desire baptist preaching. 44 stations have been supplied in Indiana, in 25 localities there is a demand the society are as yet unable to

supply. 55 stations have been occupied in Michigan, 62 in Wisconsin, 33 in Iowa, and 7 in Minnesota. In these fields, particularly the three last named, there is an important demand for increased labour. Rev. H. W. Read, the sole missionary in New Mexico, finds much to cheer him; another is on his way to that territory. Two additional missionaries have proceeded to California, but the means of the society do not admit of supplying the increasing demand in that community. The same is true of Oregon, where there are three missionaries.

In the whole, 140 missionaries have supplied 386 stations and out-stations, who report 981 baptisms, the organization of 33 churches, the ordination of 37 ministers, and the completion of 15 houses of worship. 8, who have been under appointment, require no further aid from the society.

The officers of last year were re-elected: Hon. Isaac Davis, LL.D., of Mass., President; Wm. Colgate of New York, and John P. Crozer of Pa., Vice-Presidents; Charles J. Martin of New York, Treasurer; G. N. Bleecker of New York, Auditor; Rev. B. M. Hill, Corresponding Secretary; and Rev. E. Lathrop, Recording Secretary.

### AMERICAN BAPTIST PUBLICATION SOCIETY.

The twelfth anniversary was held in the Sansom Street baptist church, Philadelphia, May 7. The annual reports represented the affairs of the society as in a prosperous condition. Sixteen new publications were stereotyped or printed during the year, viz., Curtis on Communion; Bunyan's Awakening, Inviting, and Devotional Works; Frey's Messiahship of Jesus; Scripture Series for Sabbath Schools, Nos. 1 and 2; Law's Call to Christians; Pengilly's Letters to the Society of Friends; A Pædobaptist Church no Home for a Baptist; the Serpent Uncoiled, or full length Picture of Universalism; Lincoln's Aids to Devotion; Remington's Reasons for becoming a Baptist; the Power of the Cross; Daily Lessons from all Creatures; Prayer for Ministers of the Gospel; "I am Resolved;" "Remember;" the Primitive Churchman; and the Primitive Rule of Giving for Benevolent Purposes. Also, 17,250 copies of the Baptist Almanack for 1851, and 20,000 copies of the Baptist Record. New editions of several works have also been published. The number of copies of volumes printed is 39,500; of tracts, 145,000. There are in all 292 publi-



cations on the society's list, of which 89 are volumes in English, French, and German. Of the society's tracts 180 are English, 8 German, and 3 French.

Twenty-seven colporteur missionaries were employed in the states of New York, Pennsylvania, Ohio, Illinois, Arkansas, Wisconsin, and Missouri, also in Canada and Oregon. Of the ten thousand dollar fund for gratuitous distribution of books, 9,866 dollars have been paid in. Grants have been made in seventeen states, besides those to seamen, and also in Assam, Burmah, China, Greece, France, South America, Hayti, Jamaica. Donations in money have been made to establish Sunday schools in France and to print denominational tracts in Greece. The sum of 11,000 dollars in cash and subscriptions has been secured towards the 25,000 dollars building fund. The charter of the society has been renewed and made perpetual by the legislature of Pennsylvania.

The receipts into the treasury from all sources were 40,597 dollars; stock in books, printed sheets, &c., valued at 12,888 dollars; stereotype plates, wood cuts, &c., 11,000 dollars. The library contains 1,150 vols.

The following officers were elected: Rev. Joseph H. Kennard, President; Rev. G. B. Ide, D.D., Rev. F. Wayland, D.D., Rev. H. Malcom, D.D., Rev. Baron Stow, D.D., Rev. Wm. Hague, D.D., Rev. J. M. Peck, Rev. S. J. Creswell, Rev. E. G. Robinson, Thomas Wattson, J. M. Linnard, Hon. F. Humphrey, Albert Day, Hon. J. H. Duncan, David Barton, J. P. Crozer, J. Batcheller, G. N. Bleeker, S. N. Kendrick, Vice-Presidents; Rev. T. S. Malcom, Corresponding Secretary; Rev. J. N. Brown, Editorial Secretary; C. A. Wilson, Recording Secretary; Wm. W. Keen, Treasurer; Rev. B. R. Loxley, Assistant Treasurer and Depository Agent.

#### AMERICAN AND FOREIGN BIBLE SOCIETY.

The annual meeting was held in the Oliver Street baptist church, New York, May 9. The following officers were chosen for the ensuing year:—President, Rev. B. T. Welch, D.D.; Vice-Presidents, Rev. Messrs. A. Caswell of R. I., J. L. Dagg of Ga., E. Lathrop, and C. G. Somers of New York, and E. G. Robinson of O.; Corresponding Secretary, Rev. Sewell S. Cutting; Recording Secretary, Rev. Morgan J. Rhees; Treasurer, Nathan Platt.

Amendments to the constitution were adopted, authorizing the Board of Managers to fill vacancies that may occur in the executive offices within the year, and the president to call special meetings at the request of the managers. A report was presented by a committee appointed last year, of which Rev. J. N. Granger of R. I. was chairman,

on the subject of limiting the operations of the society to foreign lands. The committee ascertained that the business of publishing and distributing English bibles is carried on at a loss to the treasury, and recommended the following resolution:—

“Resolved—That the Board of Managers be instructed to discontinue all future operations in the business of manufacturing English bibles, except what may be required by existing contracts, and that so much of the capital stock now on hand as is held for the purpose of manufacturing be disposed of in the most advantageous manner for the benefit of the depository.”

The report was accepted, and the resolution referred to the board with power to act upon it at discretion, and report their action at the next annual meeting.\*

In connexion with the anniversary, services were held commemorative of the life and character of Dr. Judson; Rev. R. Babcock, D.D., delivering an appropriate discourse.

The annual report states that during the year appropriations were made for the foreign distribution of the scriptures to the amount of 23,000 dollars, of which 14,750 dollars were disbursed through the American Baptist Missionary Union, 6,511 through the Rev. J. G. Oncken in Germany, and the residue through Dr. Devan in France, Dr. Sutton of the Orissa Mission and the Grande Ligne Mission in Canada. The home appropriations were 1,111 dollars. The number of copies of the scriptures published at the depository has been 34,087, making the whole number from the formation of the society 368,414. The issues of the year have been 10,940 bibles and 28,078 testaments—total, 39,018. The receipts into the treasury were 45,373 dollars, exceeding those of the preceding year by 3,990 dollars.

#### AMERICAN INDIAN MISSION ASSOCIATION.

The annual meeting was held at Louisville, Ky, April 10. The following officers were elected for the year ensuing, viz., T. G. Blewitt of Missouri, President; S. H. Cone, D.D., of New York, J. B. Jeter, D.D., of Mo., Rev. W. C. Buck of Ky., and E. D. King of Ala., Vice-Presidents; Rev. Sidney Dyer of Ky., Corresponding Secretary; Wm. Garnett of Ky., Recording Secretary; Charles S. Tucker of Ky., Treasurer; and 28 Managers.

The report states that seven missionary appointments have been made since the last meeting. The circulation of the Indian Advocate, the organ of the society, is in-

\* The board, at a meeting held June 12, adopted the suggestions of the report, with some reservations, as indicating the proper ultimate policy of the society, but as not at present practicable in their full extent.]

creasing. The treasurer reports the receipt of 20,245 dollars, and the expenditure of 19,813 dollars. The board have received applications from different tribes for schools and missionaries to be sent among them; the Pueblos in New Mexico have sent repeated requests to this effect. The board have 33 missionaries and assistants, occupying 6 stations—among the Choctaws, Creeks, Weas, and Miamies, and the Putawatomes. The statistics of these missions give 19 churches, 283 baptisms, 177 pupils in schools, 1,320 communicants. "The spiritual interests of the missions under our care have exhibited a most cheering state of progress. At some points the rapid advancement of religious sentiments and the number of hopeful conversions have been truly astonishing." "The schools under our care have become more permanent, are more fully attended, and of a higher grade of scholarship."

#### SOUTHERN BAPTIST CONVENTION.

This body held its biennial session on the 9th to 13th of May at Nashville. The officers for the ensuing year are—Rev. R. B. C. Howell of Va., President; R. Manly of Ala., J. B. Jeter of Mo., W. C. Buck of Ky., and R. Fuller of Md., Vice-Presidents; M. F. Mendenhall, Treasurer; J. C. Crane of Va., and W. C. Crane of Miss., Secretaries. Rev. James B. Taylor is Corresponding Secretary; and A. Thomas, Treasurer of the Board of Foreign Missions at Richmond, Va.; R. Holman is Corresponding Secretary; and Wm. Hornbuckle, Treasurer of the Board of Domestic Missions at Marion, Ala. A bible board was also organized to have its seat at Nashville.

Rev. Messrs. B. W. Whilden, A. B. Cabanias, T. P. Crawford, and Dr. G. W. Burton, were publicly designated to re-inforce the China mission. The subject of enlarging the foreign operations of the convention was discussed, and it was resolved, as soon as the necessary men and means could be obtained, to attempt missions in the cities of Havana, Mexico, Rio Janeiro, Valparaiso, and Panama; also in France, Switzerland, Syria, and Egypt.

The annual report of the Foreign Mission Board showed the receipt of 25,970 dollars, and the disbursement of 14,160 dollars, the balance of 11,810 dollars would mostly be absorbed by expected drafts from the missions. The bible operations of the board have been pursued with diligence. At Canton the distribution of scriptures and tracts amounted to 52,175 copies. At Shanghai 10,000 copies of portions of scripture have been circulated, and a large edition of the revised New Testament was to be issued in July. The present missionary periodicals are to be discontinued, and in lieu of them a large and cheap paper called the Home and

Foreign Record is to serve as the united organ of the Foreign and Domestic Missionary Boards.

The foreign missions of the convention are in China and Africa.

At Canton one missionary and two female missionaries. Mr. Whilden is transferred to the Shanghai Mission. Preaching is maintained at two chapels, and occasionally at the great temple in Honam. A meeting conducted by Mrs. Roberts is attended by twenty or thirty females. The native assistants preach and distribute tracts daily.

At Shanghai there are three missionaries with their wives; four additional missionaries are expected to join them the present year. A new chapel was opened in March, 1850. A new edifice, to serve both as chapel and school-house, was opened in May following, about twelve miles from the city. Congregations are large and attentive. No accessions have been made to the church, but there are some inquirers who seem to be sincere, that give a degree of encouragement. Three schools are conducted under the direction of the mission.

In Africa there are ten stations, having six missionaries, three assistants, and ten teachers and assistant teachers. The church at Cape Palmas has enjoyed a revival, and several have been baptized. The school makes progress. At Sinou, which has received many emigrants from this country, the church has increased by baptisms and letters to more than eighty, meetings are fully attended, and the school numbers ninety-nine. At Edina the church has been revived and enlarged, and a new church formed in connexion with the station. The churches at New Georgia and New Virginia are without regular pastors, and that at Junk without a place of worship. The church at Bexley is flourishing, and that at Monrovia, which has been somewhat depressed, is recovering strength.

#### NOVA SCOTIA.

##### ACADIA COLLEGE, HORTON.

The information contained in the following letter from Dr. Cramp, dated July 3, 1851, will be most acceptable to our readers if given in his own words.

"After the return of the Rev. Messrs. Bill and Francis from England last year, it was determined, at a meeting of the baptist convention, to make a vigorous effort for the liquidation of the debt on our institutions of learning. The sum of £2000 was accordingly subscribed, to be paid in four instalments, the second of which is now due. At the close of these payments the debt will be reduced to a small sum, secured by mortgage on the property.



"The readiness with which the people entered into this pecuniary operation was truly gratifying, and evinced an enlightened zeal in the cause of education. The effect of the movement, however, encouraging as it is in other respects, is that the annual income of the college cannot at present be enlarged, nor is it likely that any considerable increase will be realized till the debt is paid. This is extremely unfortunate, as an additional outlay is just now called for, for which we are unable to make provision.

"Acadia College is a chartered institution, with power to confer degrees. The students are duly examined on matriculation, and are conducted through a regular collegiate course in classics and mathematics. My esteemed colleague, Professor Chipman, has for some time presided in the mathematical department with distinguished ability: it has been recently found necessary to impose on him the duty of giving instruction also in rhetoric, logic, and political economy. According to the present arrangement the classics are entrusted to my charge, together with moral philosophy, *in addition to the entire theological department*. This is far more than any one man ought to undertake, or can satisfactorily perform: but there is no help for it, unless we can obtain funds for the support of another Professor.

"The governors of the college have resolved to appoint another professor as soon as the requisite funds are provided; but they have also resolved (wisely, no doubt) to abstain from such appointment till the money is in hand, or promised. It will be in vain to look for it in Nova Scotia for some time to come; meanwhile, the institution will languish, and must in fact materially suffer, as two professors cannot adequately discharge the duties of three. You will readily believe that I am anxious to avert the threatening evil.

"If we can obtain from other sources £200 per annum, we shall be able to secure the services of a first-rate classical Professor, and at the end of three years we shall be in a position to meet the additional expense, as the debt will then be paid. I ask my brethren in England if they will aid me to this extent, and thus enable me to place the institution on such a footing as will ensure, by the divine blessing, its efficient operation?

Our library, too, is lamentably small. We have but 1,250 volumes, and among them there are very few standard works. In history the deficiency is great; in biblical criticism we are literally destitute. Will some kind friends favour us in this respect?

"Once more: our theological students are mostly very poor. They have to provide their own board (according to the practice in all colleges on this side the Atlantic), their tuition being free of charge,

and they are often driven to great straits, and compelled to endure much privation. During the vacations they endeavour to procure, by manual labour or otherwise, sufficient funds to supply their wants while at college; but it is frequently impossible to do so. The consequence is, that some are prevented from entering the institution, and others are obliged to leave without completing their studies. Some assistance is rendered in such cases from contributions for theological education, and from the proceeds of a legacy bequeathed partly for that object; still, the provision is inadequate. Benevolent individuals may render great service to the cause of truth in this province by relieving students for the ministry from the anxieties attendant on scanty resources.

"The baptist denomination in Nova Scotia is an influential body. Its influence is to be preserved and extended by education, and especially by an educated ministry. I should not ask help from England if it were possible to obtain the necessary funds here. At present it is not, and I venture to hope that the plain statement now given will induce some generous-minded men to aid us by their donations. Should further information be desired, I shall be prepared to furnish it. It will be borne in mind that the college is now entirely dependent on voluntary contributions.

"J. W. Barp, Esq., of Wolfville, Nova Scotia, is our treasurer. He is also a liberal benefactor to our institutions. Remittances to him for either of the objects specified above will be very thankfully received and duly acknowledged.

"Mr. Haddon, I doubt not, will take charge of any books that may be sent for our library. Baptist authors are earnestly solicited to forward copies of their own publications.

"There are three associations in Nova Scotia. I have attended two of them, and am expected to attend the third a fortnight hence. I am to leave for New Brunswick to-morrow morning, to attend one of the associations of that province. When these journeys are completed I will forward to you some account of the present state and progress of the denomination."

The inauguration of the new President took place, in the College Hall, on the 20th of June, in the presence of a large assembly. The chair was occupied on the occasion by a venerable baptist pastor, the Rev. Theodore Harding, who expressed his grateful wonder at the change that had taken place since he entered on his ministry at Horton, when there was but one baptist church in the province, and that consisting of only about fifty members. He alluded with much affection to the labours of Dr. Cramp's predecessors, Drs. Crawley and Pryor, and remarked,

with great pleasure, on the large proportion of young persons in the assembly, by whose zeal he trusted the educational interests of the denomination would be sustained in future years.

## ASIA.

### KAREN ASSOCIATION.

An American missionary says, in a letter dated Sandoway, January, 1851, "I have just returned from attending the annual meeting of the Karen pastors, native preachers, and elders, held at Ong Kyoung from the 12th to the 16th of December. Most of the preachers were present and a good number of the elders, but not so many of the latter as we hope to see at those meetings in future years. Written reports were read from nearly all the churches; they indicate a degree of stability and prosperity in general highly satisfactory, and demand devout acknowledgments to God. Their statistics for the year 1850 sum up as follows:—44 churches, 48 native preachers, 529 baptized, 14 excommunicated, 151 deceased, and 123 Christians not yet baptized. These 44 churches include the 8 in Arracan, and are exclusive of many little clusters of Christians in various places not organized as churches. They all have worship regularly on the sabbath—have succeeded to some extent in establishing sabbath schools among them—all aid more or less in supporting their own preachers—the majority have convenient places of worship—and they are, as a whole, maintaining the institutions of the gospel and the order of the Lord's house according to the pattern shown in the word of God.

"These Christian congregations, moreover, are exerting a good influence upon the heathen multitudes by whom they are surrounded, not so much, perhaps, by the proclamation of Christian doctrines, as by the exhibition of a Christian life. The Karen churches in this land, especially in Burmah, are fulfilling a high mission. The proud, pharisaical Boodhist, the polluted idolater, the wicked of all grades, are reading the blameless, virtuous lives of the Christian Karens, and are becoming convinced that a religion that can produce such fruits is divine. An impression is thus being made which promises glorious things for Burmah. Not a few Burmans are already attracted to the truth by that blessed influence. God confounds the wisdom of this world and things that are mighty, by those that are weak and simple. May we not hope that the Karen churches will become the consecrated instrumentality for the conversion of Burmah to God?

"The churches succeed in supporting their

pastors beyond my expectation. Their letters read at Ong Kyoung show that they are beginning the great work in the right way. . . .

"Our native preachers are multiplying; we have now forty-eight, including the six ordained pastors. There is also a large class studying in the Theological School at Maulmain. That department demands our entire devotion, and awakens our deepest anxieties, as upon those men depend our hopes of the final triumph of the gospel, and the perpetuity of Christian institutions in the land. There are varieties of character and degrees of influence and efficiency among them, but taking them all in all, we have an excellent company connected with the Sandoway Mission. And we record it with devout gratitude to God—none of them during the past year have given us occasion to weep over their downfall. They are maintaining their character and usefulness undiminished.

"Most of the number baptized were connected with churches in Burmah, and were baptized by the native pastors. The few in this province and around Sandoway were baptized by brother Beecher. One of the pastors from Rangoon baptized a good many near Pantanau, but we have not the precise number—I suppose near one hundred—which will make the whole number baptized during the year over six hundred, all of whom are connected with established Christian congregations.

"We have 151 deaths reported among the members of the churches. But this does not include those in the larger churches east of Pantanau. Including them and the number who, though not baptized, died in the Christian faith, we may safely say that 400 have died during the year, the greater number of cholera. That fearful disease sweeps off the poor people of the jungles with frightful violence. Whole villages are broken up, scattered like leaves before the storm.

"One of the chief obstacles to the social improvement of the Karens is their disposition to rove from place to place—to build light, frail huts here this year, and away in another spot the next. The chief cause of this propensity is the prevalence of violent contagious or epidemic diseases. Some of our best and largest villages, not only in Arracan and Burmah, but in Maulmain and Tavoy districts, have been broken up from this cause. It is an evil which the present generation, I suspect, will not be able to remedy. But what a consoling reflection—that, instead of meeting death with their spirits shrouded in the gloom of heathen night, and with the awful forebodings which the approach of eternity awakens in every heathen mind, so many of the Karen people now walk through the dark valley, fearing no evil, their pathway illuminated by that



glorious gospel which brings life and immortality to light! They may now sing,

"Welcome the tomb!  
Since Jesus has lain there, I dread not its  
gloom."

I have listened to the narrations of death-bed scenes in those jungles with intensely thrilling emotions, as they have indicated not only the triumph of faith in individual cases, but the genuineness of the work of God among the Karens.

"Among the deaths was one native preacher, Wah Dee, pastor of the church at Great Plains. He had gone into Burmah, was attacked there with cholera, and was soon with the dead. He emigrated to Arracan in 1841, and settled with the people of his village at Buffalo. In 1843 (I think) I baptized at that place seventy-six at one time, and in one hour, I recollect. Wah Dee was of the number. He moved with his village to Great Plains, and was the faithful and beloved pastor of the church there till his death. He was emphatically a *good man*, not great or learned, but a man who made full proof of his ministry and is blessed in his death. He ruled his own house and the church of God well, and his name is fragrant and hallowed—cherished with deathless affection. His widow and children will not be forgotten or neglected.

"The day schools in the villages have not numbered as we could wish; not more than 200 have been connected with schools regularly established. The prevalence of the cholera broke up a good many. Indeed, in some of the largest villages there was no school at all. We lack teachers. More have been demanded than we have been able to supply from our boarding school at Sandoway. To provide for that demand will drain all our time during the rainy season. Common schools, among this uneducated Christian community, next in importance to a native ministry, claim the vigilant and unintermitted care of our mission.

"During the meeting, three native brethren were ordained to the work of the gospel ministry—the same who were before us for the same appointment a year ago. They came to the meeting accompanied by the elders of their churches, who testified to their character and standing, and also to the wishes of the people that they might be ordained. They were examined and accepted for ordination on the 14th. They passed through the examination very satisfactorily, and there was a hearty concurrence in their approval. I needed no examination or new tests to satisfy my own mind: for I have watched their course ever since their translation from the kingdom of darkness to light, have seen them grow up into strong men in Christ, and was ready to ordain them a year

ago had circumstances then been as favourable as at present.

"There was a large congregation present who were evidently deeply affected. In the midst of them stood up the three men who had been thus recognized as ambassadors of Christ. Before them, a few feet distant, stood Tway Poh facing them, leaning gently with his right arm against one of the large pillars that support the roof of the chapel. The personal appearance of Tway Poh is prepossessing, his manners dignified and ministerial; he is mild in his address—mild but effective—quietly forcible; of few words, but those well chosen and adapted to touch the heart. He opened his mouth and gave to his ordained brethren a few words of admonition, to the effect that they fulfil with fidelity the ministry they had received of the Lord Jesus. There they stood before us, Karen charging his brother Karens to magnify their office as the messengers of Heaven to a wicked world, and enforcing the admonition by words of wisdom and truth. As I looked upon the scene and listened, one of those moments was experienced which sometimes happen to us all, when the recollections of past years, their mingled emotions, hopes, and fears, come rushing in upon the mind in an overwhelming torrent, and gushing tears relieve the agitated heart.

"What a translation was that, when those men before me passed over from the darkness of heathenism into the kingdom of God's dear Son! What a transformation of character was there—the ignorant, degraded, devil-worshipping Karen, now the sanctified minister of righteousness, standing up in the great congregation of God's people—Karens like himself—pouring forth from an enlightened heart those truths which were to be the guide of his brother ministers in discharging the fearfully solemn responsibilities which their ordination had imposed, truths which he had so recently learned and made the guide of his own life! It was a joyful sight—joyful not only as a historical fact as indicative of the triumphs of the gospel and the sanction of God, but by the bright promise of the future which it inspired. The thought arose in my mind—would that all the friends of missions were there to witness the scene! But perhaps it would have been necessary that they first share in my experience, in order that they might be able to sympathise also with my sensibilities. We commended those beloved men to God and to the word of his grace, and sent them forth on their career in the name of the Lord. We shall watch their course with unabating anxiety, and with prayers to the great Head of the church that he may keep his own to the end. Glory be to his holy name for ever!

"The names of the three men ordained are Mounng Yay, Myat Kèh, and Po Kway.

The first is pastor of the church at Kyootoo—the spot where I sat on my mat at midnight, in the open air, a good many years ago, and preached the gospel of Christ. The ‘young chief’ of those days is a member of that church. It is large and prosperous, has built a beautiful place of worship, supports its pastor, and makes liberal contributions for benevolent purposes. Mounng Yay has been acting pastor of the church since its formation ten years ago, and has maintained a reputation without spot a sufficient length of time to test his worthiness for ordination. The other two are younger, but their reputation as fair as his. They are, and have been for several years, acting pastors of large churches, which support them entirely, maintain among themselves the institutions of the gospel, and schools, and contribute largely for other purposes. Thus these men start on their career as ordained ministers, with bright prospects. God alone seeth the end. And my yearnings over them who can declare?”

#### KAREN HOME MISSION SOCIETY.

“During the meeting at Ong Kyoung, a society was organized which in other lands would be called, I suppose, a Home Mission Society. Hitherto this work has been conducted here as in all missions with which I am acquainted, by native preachers, or assistants, in the employ of the missionary. That system has its evils which none can apprehend but those who, after having brought the native preachers and churches under its influence, have endeavoured to bring them out again—to break up the system entirely—to substitute for the missionary treasury the native churches themselves, and cast all the native preachers on those churches for support. Native preachers have been employed by us here, as in other places, who are now, or should be, employed by a missionary society conducted and sustained by the Karens themselves. To this point we have finally arrived, with a fair prospect of success. That pastors are to be sustained by their own churches, if possible, is an article of our creed that need not be repeated. The object we propose in organizing such a society is not to beget a missionary spirit, or to awaken missionary zeal, or to create that disposition in the churches which prompts to benevolent effort for the conversion of the world. That is not the work of a missionary society but of the pastor, and if not effected by him, the most that a society can do will be to produce spasmodic, fitful efforts, a convulsive, momentary zeal which dies as soon as the cause that produced it is withdrawn. We organize a voluntary association to give *expression* to the faith and zeal, the prayers and benevolence of the churches—to open a

channel through which those benevolent streams may flow out to bless and fertilize surrounding deserts. . . . We not only believe that every individual shall give an account of himself, but we believe also that ‘union is strength,’ that if the united action of all the people of God may accomplish a great and good object which individual action could not accomplish, then united action is a duty binding upon every child of God. Hence our Karen Home Mission Society. It is of course but an infant, yet of fair proportions and cheering promise.

“Three missionaries are appointed and to be supported for the year 1851, all by the native Christians. The society is under the direction of the Karens themselves—its secretary, treasurer, and committees, all Karens. Of course the missionary will keep in sight to advise, impel, or restrain, as need may be. The American Baptist Missionary Union is the parent and patron of the society and may be a contributor. We trust it may yet rejoice over the triumphs achieved by its own offspring.

“It is our expectation that the support of all the native preachers who require aid, the supply of poor churches, and the sending of missionaries to regions beyond—indeed, all the operations of the ‘home department’ will be conducted by this society. Already enough and more than enough is contributed to sustain one missionary and his family a year. The Karens and indeed all converts from heathenism in our missions, contribute liberally to objects of special interest—more liberally than Christians, as a whole, in America. It is not so easy, however, for these converts to feel it a *duty* to support their own pastor and the interests of their own churches—a duty to be performed year after year, with none of the *peculiar* satisfaction attending the offering of their substance to the Lord, which they experience when doing it on special occasions and directly to the missionary. That spirit of liberality should be enlightened lest it be vitiated by their old superstition, which taught that offerings must be made to the gods, that is, to pagodas and priests—no matter to what *purpose* the offerings might finally be devoted, whether they go to the fire, to dogs, or to scoundrels; only *make offerings* and *secure merit*. To enlighten the people on this subject, and direct their contributions into legitimate channels, demands, in my estimation, the earnest and prompt attention of the missionary.

“All the native preachers manifested an interest in the formation of the society. Many of them had the contributions of their churches in their hands, and were inquiring of us what to do with them. Now there is an object before them to which those offerings may be intelligently devoted. More than that, a new door of hope is thus



opened for their fellow countrymen still sitting in darkness, in the region and shadow of death. A resolve was unanimously expressed, to pursue the great work of home missions until—as was remarked at the time—‘every Karen family shall have seen the light of God.’”

## ASSOCIATIONS.

## SOUTHERN.

This association comprises the following twenty-seven churches:—

Andover.....	
Beaulieu Rails.....	J. B. Burt.
Blackfield Common.....	R. Bennett.
Downton.....	J. T. Collier.
Ebenezer.....	J. Neave, G. Arnot.
Forton.....	J. Smedmore.
Hedge End.....	J. Oughton.
Landport.....	C. Cakebread.
Lockerley.....	W. G. Ross.
Longparish.....	J. Ewing.
Lymington.....	J. Millard, J. Martin.
Luggershall.....	J. Mead.
Milford.....	J. V. Gill.
Newport.....	W. Jones.
Niton.....	J. C. Green.
Parley.....	P. Alcocks.
Portsea, 1st church.....	C. Room.
2nd church.....	
Poole.....	S. Bulgin.
Poulner.....	W. Brown.
Ryde.....	J. H. Saunders.
Romsey.....	P. Griffiths.
Salisbury.....	J. W. Todd.
Southampton, 1st ch.....	T. Morris.
2nd ch.....	A. McLaren.
Whitechurch.....	C. Smith.
Winchester.....	J. Davis.

The annual meeting was held at Poole on the 3rd of June. Mr. Bulgin was chosen moderator and Mr. Morris secretary. Sermons were preached by Messrs. Martin and Collier. Resolutions were passed condemnatory of American slavery, and in approval of any measure to legalize marriage with a deceased wife's sister.

## Statistics.

Baptized.....	73
By letter.....	25
Restored.....	3
—	101
Died.....	31
Dismissed.....	23
Withdrawn.....	19
Excluded.....	19
—	92
Number of churches.....	27
Clear increase.....	9
Members.....	2721
Number of Sunday scholars.....	2705

Instead of the usual Circular Letter, we are this year furnished with an address on “Our Home Field, and what we have Done in it.” There are it appears 27 churches in the district, that is one for every 16,296 of the population. There is chapel accommo-

dation for about 8,500 people in our churches, that is one for every fifty of the population. Half the number of the churches are in the towns; so that for the remaining three quarters of the population is one church to 2,500 souls. There are twelve towns with an aggregate population of above 45,000 entirely unsupplied; among these is Gosport, alone containing 19,000 inhabitants. The association has done good service in bringing these facts before the churches.

The next meeting of the association will be held at Winchester, Messrs. Jones and Bulgin to preach.

## BERKS AND WEST MIDDLESEX.

This association consists of the following churches:—

Abingdon.....	R. H. Marten.
Addlestone.....	W. C. Worley.
Ashampstead.....	H. Fuller.
Beech Hill.....	H. Young.
Brimpton.....	
Dorchester.....	J. Oldham.
Harlington.....	Wm. Perratt.
Horsell.....	B. Davis.
Newbury.....	Joseph Drew.
Reading.....	J. J. Brown.
Staines.....	G. Hawson.
Sunning Dale.....	G. Chew.
Uxbridge.....	J. Ainsworth.
Wallingford.....	S. Davies.
Wantage.....	C. E. Birt.
West Drayton.....	J. Gibson.
Windsor.....	S. Lillycrop.
Wokingham.....	C. H. Harcourt.

The meeting was held at Abingdon on the 10th and 11th June. Mr. Marten was chosen moderator, and Mr. Harcourt re-chosen secretary. Messrs. Drew and Aldis preached. The Circular Letter written by Mr. Davies is on “The Duties of Church Members to the World.” The two following resolutions of general interest were passed—

“Resolved—That this association deem it an imperative duty, at the present season, both on account of the enactment of the recent Fugitive Slave Law, and more especially on account of the large number of persons from the United States whom the Industrial Exhibition may be expected to draw to this country, to renew its protest against the essentially criminal and abominable system of slavery. The ministers of the association pledge themselves that they will recommend to the churches of which they are pastors the duty of not allowing Christian fellowship to slaveholders; and they will not receive into their pulpits any minister from America who is known to support this most cruel and iniquitous measure.

“Resolved—That this association would present its respectful thanks to C. Lushington, Esq., M.P., for his past efforts to abolish the ‘Regium Donum,’ against which the nonconformists have so frequently and so earnestly protested, and would express the hope that this year his efforts will be crowned with complete success.”

*Statistics.*

Baptized .....	101
By letter .....	28
Profession .....	8
Restored.....	2
	— 130
Died .....	28
Dismissed .....	25
Excluded.....	16
Withdrawn .....	25
	— 94
Number of churches.....	18
Clear increase .....	45
Members .....	1507
Village stations.....	30
Village preachers .....	38
Sunday school teachers .....	240
Scholars .....	1665

The next meeting is to be held at Wallingford.

## MIDLAND.

This association comprises the following churches :—

*Staffordshire—*

Brettell Lane.....	
Darkhouse.....	D. Wright.
Willenhall.....	S. Cozens.
Providence .....	J. Maurice.
Wolverhampton .....	R. Aikenhead.
Walsall .....	J. Williams.
West Bromwich, Prov. C. H. Marston.	
" Bethell W. Jones.	
Holy Cross.....	
Tipton, Zion Chapel ....	J. Voller.
Wednesbury .....	
Toll End.....	Wm. Solomon.
Smethwick .....	

*Warwickshire—*

Birmingham—	
Cannon Street.....	T. Swan.
Bond Street .....	I. New.
Mount Zion .....	
Newhall Street.....	A. G. O'Neill.
Heneage Street.....	J. Taylor.
Great King Street ....	
Circus Chapel .....	W. Landels.

*Worcestershire—*

Bromsgrove .....	
Cradley .....	
Dudley .....	W. Rogers.
Kidderminster .....	J. Mills.
Netherton .....	
Cats-hill.....	M. Nokes.
Stourbridge .....	J. Hossack.
Bewdley .....	G. Cousins.

The annual meeting was held at Princes End, Tipton, on the 10th and 11th of June. Brother Voller was chairman and brother T. H. Morgan secretary. The preachers were brethren Aikenhead and Taylor. The Circular Letter is on Individual and Personal Activity in the service of God. The following ministerial changes were reported :— "Brother C. H. Roe has left the large church, collected by his instrumentality, in Heneage Street, Birmingham, and he is now in the United States, America, to which country brother Sneath has also departed, leaving the church at Bromsgrove destitute of a pastor. The churches respectively at

Mount Zion, Birmingham, and at Netherton, are without pastors, their late ministers having resigned their connexion with them. The church at West Bromwich has secured the ministerial services of brother Jones late of Broseley, and the Heneage Street church having invited brother Taylor of Glasgow to become their minister, are now enjoying the advantage of his pastoral oversight."

Brother Williams and the sub-committee appointed to confer on the subject of the Yorkshire Aged Ministers' Society, presented their report, which was unanimously adopted, and the following resolution was passed :

"That this association think the formation of an independent society for the relief of aged ministers, in connexion with them, to be impracticable; and having failed to make any arrangements with the Yorkshire Aged Ministers' Society that could benefit pastors of churches in this county, they respectfully commend to the attention of the brethren the claims of the 'Bath Society for Aged Ministers,' respecting which all needful information may be obtained by applying to the treasurer, J. L. Phillips, Esq., or to the secretary, the Rev. C. Daniell, Melksham, Wilts."

The attention of the meeting having been directed to the school recently established in Birmingham, the object of which is to secure an efficient education at a small charge to the sons of ministers. The plan and constitution of the society having been fully considered, the following resolution was proposed by brother T. Swan, seconded by brother A. O'Neill, and passed unanimously :—

"That this association rejoices in the establishment of the Birmingham Scholastic Institution for the Sons of Ministers,—an institution long called for, and which we trust will place the sons of ministers in the position of obtaining a sound education. We heartily recommend it to the support of our churches and the Christian public in general. Its broad basis recommends it to the support of all evangelical denominations."

In accordance with the notice given at the last association, the question of the heading of the Circular Letter was introduced by brother Wright, who proposed that the heading be left out. This proposition was subsequently withdrawn, and the following resolution was unanimously passed, as it was hoped a final settlement of this subject might be thus secured. It was moved by brother Swan, seconded by brother Landels, that the following be the heading of the Circular Letter :—

"The Ministers and Messengers of the several Baptist Churches of the Midland Association, assembled at —, maintaining the independence of the respective churches,—and believing the important doctrines of Three Equal Persons in the Godhead—Eternal and Personal Election—Original Sin—Particular Redemption—Free Justification by the Righteousness of Christ imputed—Efficacious Grace in Regeneration—the Final Perseverance of the Saints—the Resurrection of the Dead—the General Judgment at the last day—and the Life Everlasting. And also this association embraces



those baptist churches who, though they conscientiously object to this, or any other creed of merely human composition, however sound, as a condition of Christian fellowship, yet strenuously maintain the necessity of 'Repentance toward God, and faith in our Lord Jesus Christ,' and cordially unite with the association for the promotion of the important objects it has in view, in the enjoyment of a pure scriptural fellowship:—To the several societies they represent, or from which they have received letters: grace to you, and peace from God our Father, and from our Lord Jesus Christ."

#### Statistics.

Baptized.....	175
By letter .....	62
Restored .....	27
	— 264
Died .....	59
Dismissed.....	75
Withdrawn .....	28
Excluded .....	44
	— 206
Number of churches.....	28
Clear increase.....	58
Members .....	3929
Scholars .....	4766

The next meeting of the association is to be held in the Circus Chapel, Birmingham.

### NEW CHAPELS.

#### SUNNYSIDE, LANCASHIRE.

On Saturday, July 12th, 1851, the corner-stone of the new baptist chapel at Sunnyside, was laid in the presence of a considerable number of friends and spectators. At half past four o'clock, the people assembled on the ground, where the Rev. A. Nichols, pastor of the church, gave out the 132nd psalm, and the Rev. John Driver of Lumb engaged in prayer. Mr. Nichols then read several portions of scripture—gave a brief statement of the origin and progress of the baptist church at Sunnyside—their want of increased accommodation—their encouragement to build—and the reasons why they had fixed upon the site they now intended to occupy—with a summary of the doctrinal views and order of the society. At the close of this address the stone was laid in its place by Mr. Charles Coates (Wesleyan), Mr. Robert Haworth (of the free church), Mr. Nichols and his son. After singing again, Mr. Driver delivered an affectionate address to the members of the church, the hearers composing the congregation, and the people of the immediate locality. The ceremony closed with singing and prayer, and a tea-party in the old chapel.

The situation is beautiful. The burial ground and chapel are estimated to cost something more than £800. The chapel will be forty-six feet by forty, and the property will be invested in the hands of the trustees, for the use of the baptist denomination, holding the sentiments and maintaining the order of the associated churches of Yorkshire, Lancashire, and Cheshire.

#### WESTOW-HILL, UPPER NORWOOD.

Services were held at Westow-hill, Upper Norwood, on Monday, August 18, in connection with the laying of the foundation stone of a baptist chapel. A large company having assembled at four in the afternoon, the ceremony commenced by the Rev. J. George of Walworth giving out a hymn, after which the Rev. I. M. Soule offered prayer. W. B. Gurney, Esq., then delivered a short and appropriate address, and having received from Mr. S. Bligh, the treasurer of the Building Fund, a silver trowel, proceeded to the performance of his masonic duties. The stone is set in the centre of the chapel front, raised about three feet above the level of the ground, and bears the following inscription:—"This stone was laid by W. B. Gurney, Esq., Aug. 18, 1851." Another hymn was then sung, and prayer was offered by the Rev. C. M. Birrell, of Liverpool. The company then repaired to a tent, where tea was provided; and the list of contributions, to the amount of nearly £500 (which will be advertised shortly), was read. The entire cost of the new chapel is estimated at £1,500. The drawings and plans exhibited appeared to give general satisfaction. An impressive sermon was afterwards preached by the Rev. J. Aldis, in the chapel at present used by the church and congregation. The dimensions of the chapel are 38 feet by 45, and it is intended to accommodate about 500 hearers.

### ORDINATIONS.

#### HARCOMBE BOTTOM, DORSET.

On Wednesday, July 30th, services were held in the neat little chapel of the above rustic locality, in connexion with the recognition of the Rev. G. F. Palmer, as pastor of the church. After reading the scriptures and prayer by the Rev. T. Young of Bridport, the Rev. S. Pearce of Crewkerne stated the constitution of a New Testament church, and asked the usual questions, the Rev. A. Wayland of Lyme Regis offered the recognition prayer, the Rev. J. Price of Montacute gave the charge from Acts vi. 4, and Mr. W. Hebditch of Marriott closed the interesting service of the morning.

In the afternoon, after reading the scriptures and prayer by the Rev. T. Newman of Lyme Regis (independent), the Rev. J. Stemberge of Kilmington delivered an appropriate discourse to the people from 1 Thess. v. 12, 13, and Mr. French of Loughwood closed the very interesting engagements of the day. Mr. Palmer having been the chief means of raising a baptist congregation in Harcombe Bottom, and having for several years given his services gratuitously, it may be hoped that he will be eminently successful in winning souls to Christ.

## TRINITY STREET, SOUTHWARK.

The Rev. J. H. Blake late of Lessness Heath, Kent, has accepted the unanimous invitation of the church meeting in Trinity Chapel to become co-pastor with the Rev. B. Lewis. Mr. Blake entered upon his labours the first sabbath in July with pleasing prospects of success.

## IPSWICH.

The Rev. George Hall late of Carlton, Bedfordshire, has accepted an invitation to become pastor of the church meeting in Zoar Chapel, and commenced his labours upon the second Lord's day in July.

## BROMSGROVE.

The Rev. A. Jones late of Merthyr Tydfil has accepted an affectionate invitation from the baptist church Bromsgrove, and commenced his stated labours on the first sabbath in August.

## EDINBURGH.

We are informed that the Rev. Alfred C. Thomas, late of the Bristol college and Edinburgh university, son of the Rev. J. H. Thomas of Milford Haven, has lately received and accepted an invitation to assume the pastoral superintendence of the baptist chapel, Rose Street, Edinburgh, formerly the Rev. Christopher Anderson's. Mr. Thomas entered upon his labours on Thursday evening, the 31st of July.

## NEW PARK STREET.

The Rev. W. Walters, of Preston, has accepted a unanimous and cordial invitation to the pastorate of the baptist church worshipping in New Park Street chapel, Southwark, London, and entered on his labours on the fourth sabbath in August.

## BACUP.

Mr. John Howe, late student in Horton college, Bradford, has received and accepted a unanimous and cordial invitation from the baptist church assembling in Irwell Terrace chapel, Bacup, and Orchard Hill chapel, Water Barn, to become co-pastor with Mr. Thomas Dawson, and entered on his stated labours on Lord's day, August 24th, 1851.

## BRAUNSTON, NORTHAMPTONSHIRE.

The Rev. Thomas Stanion of Uppingham has accepted a unanimous invitation from the baptist church, Braunston.

## RECENT DEATHS.

## REV. JOHN HUTCHINS.

This devoted missionary, after labouring for seventeen years at Savanna-la-Mar, has fallen a victim to that awful scourge, cholera. The mournful event was communicated in a letter from Mrs. Hutchins to the Rev. T. Middleditch, of Calne, from which the following are extracts:—

*Fuller's Field, July 3rd, 1851.*

"MY REVERED AND DEAR FRIEND,—I sit down to write with a mind overwhelmed with deep sorrow, yet sustained by the hand which has brought heavy affliction upon me. Your dear son—poor Mary Ann's own father, and my beloved husband, is no more. That awful scourge, cholera, has suddenly removed him to that heavenly rest, after which, of late, he had been so frequently longing."

After giving an account of a severe attack of fever, while at Fuller's Field, July 10th, from which he was slowly recovering, she adds:—

"On Friday, June 20th, though still unfit, he determined to go to Savanna-la-Mar, because the cholera had commenced its ravages, and he feared the poor people would want him. On the Saturday, Monday, and Tuesday, he was engaged in visiting the sick and bereaved, and on Lord's day, June 22nd, he conducted three prayer meetings, being unable to preach. On Tuesday, 24th, he ate a good dinner, and walked with us round the chapel-yard, retired to bed, and slept well till day-light, when he was suddenly aroused by disorder in his bowels. I soon found that it was something more than common, and sent for a doctor, who promptly came, administered medicine, and promised to return in an hour; but soon after a strange change came on, and I sent again. Judge of my agony, when he returned; he told me Mr. Hutchins was in a state of collapse. I had never seen the disease before, and therefore did not suspect his real state. Two other doctors were called in, and many kind friends rendered assistance. Every thing that medical skill and Christian affection and kindness could suggest was tried, but all in vain. There the poor body laid uninfluenced by it all, the eyes sinking lower and lower in the sockets, the voice as though it issued from a sepulchre, the hands shrivelling and turning almost black, the breath and tongue cold as ice, thus he continued till six o'clock, P.M. when almost without a struggle or a sigh he fell asleep. His coffin and grave had been quietly prepared without distressing me about it, and a little after seven he was buried at the back of the chapel, beside our precious Ben; not in the chapel with his former dear wife, because of the disease. Mr. Holdsworth, Wesleyan missionary, who had attended him through the day with all the kindness of a brother, buried him, and after-



wards held a short service in the chapel. His state of mind was most peaceful. Soon after I found there was real danger, I asked him the state of his mind; he replied with emphasis, 'I know in whom I have believed.' I said, 'then you feel that you are resting on the Rock of ages?' 'Yes' he replied very earnestly. To Mr. Holdsworth also he expressed himself as a humble sinner depending only on Christ for salvation. What unspeakable support and consolation I find in thinking of his present state, free from sorrow, anxieties, temptations, and sins, enjoying perfect bliss, 'without fault before the throne of God.'

"But what is to become of us? is a question now to be answered. At present my path is hedged up, full of perplexity. This blessed thought sustains me: I have a faithful, wise, and tender Guide, who has been my help, and who will not forsake me now. I will trust HIM, and not be afraid.

"The destitute stations weigh heavily on my mind. Oh that the Lord of the harvest would put it into the hearts of his people to seek out a devoted, hard working missionary, for this deeply necessitous portion of the field. Two would find plenty of work, one at Savanna-la-mar, and one here (Fuller's Field). Our warmest love to every one of you.

"Your deeply afflicted, but affectionate friend,  
"MARY HUTCHINS."

REV. H. WILLIAMS.

Died, July 13th, at Southsea, near Portsmouth, Hants, the Rev. H. Williams, aged forty-six, after only a few days illness. As a Christian and minister of the gospel he sustained an unblemished reputation, and was deservedly beloved by the people of his charge and those who were favoured with his friendship. He was one who lived near to God, and his end was peace.

His last and great undertaking was the provision of a neat and commodious place of worship in the above locality. The self-denial and labour which he thus imposed on himself, strikingly exhibited his sympathy for the spiritual necessities of those around him; whilst his untiring perseverance in the work of his Master ceased only with his life.

REV. ROBERT HUMPHREY.

June 10th, at Wellington, Somerset, in his eightieth year, the Rev. Robert Humphrey, formerly pastor of the baptist church at Stogumber, subsequently at Collumpton and North Curry, where he had resided for the last eight years after resigning his ministerial labours but not his usefulness. In his latter days he was eminently favoured with his Master's presence, so that as a shock of corn he appeared to those around him ripening for

glory, and, as he emphatically said just before he departed, going home. As a more enlarged account of this useful minister is contemplated we forbear giving more particulars at present.

MRS. HEYWORTH.

Died at Longholme, June 30th, 1851, suddenly, aged thirty-two, Nancy the beloved wife of Mr. James Heyworth, a valued member of the baptist church at Sunnyside, Lancashire, and daughter of Mr. William Hall, Longholme.

Mrs. Heyworth was baptized by Mr. A. Nichols, on the 18th of July, 1840, and then became a member of the church under his care. When the church was formed at Sunnyside, she was one of the first to signify her intention to join her pastor in the enterprise, and her subsequent conduct showed how deeply she felt interested in the infant cause.

In August last she became the wife of her now sorrowing husband, who was also a member of the church, and friends hoped that the union would have been long and happy, as it was most satisfactory to all parties. But "God's ways are not as our ways," and "the desire of the eyes was removed with a stroke."

On Sunday, August 10th, 1851, a funeral discourse was to have been delivered in the chapel at Sunnyside, but it was soon found to be totally inadequate to accommodate the persons who wished to attend, and the Wesleyans, with much Christian affection, granted the use of theirs for the afternoon service, when Mr. Nichols preached from Matt. xxvi. 39, "Nevertheless not as I will, but as thou wilt," to a very large and deeply interested congregation.

Mrs. Heyworth's modest deportment in life, her unaffected piety, her love to the means of grace and house of God, her consistent character, her long continued and unabated attachment to her pastor, her concern for the peace of the church, and her readiness to contribute according to her ability to carry on the cause of truth and to the erection of the new place of worship, combined with her confidence in Jesus, warrant her friends to believe that all is well, and they sorrow not as those who have no hope.

MRS. EYRES.

Died, July 2nd, 1851, aged seventy-seven, Mrs. Hannah Eyres, wife of Mr. Robert Eyres, deacon of the baptist church, Westbury Leigh, Wilts. As a member of this church forty-four years she was much respected and beloved. As a Christian she spent much time in her closet searching the scriptures and holding communion with God. As a friend of the poor she delighted in relieving their necessities to the utmost of her

power, and has often said, "The blessing of him that was ready to perish came upon me: and I caused the widow's heart to sing for joy." As a mother she was assiduous in the mental and spiritual culture of her children in the period of youth. Almost everything that came under her immediate notice was made use of in leading their thoughts up to God. And her labour was not in vain, for she lived to see them all make a surrender of their hearts to the Saviour. In years past she had been known to look forward to death with fear; but at the close of life all fear was removed. She had strong faith and consolation in the Rock of ages, and died in the enjoyment of that peace which passeth all understanding. The Rev. J. Sprigg, M.A., preached her funeral sermon, which was very solemn and impressive, from 1 Cor. xv. 26, "The last enemy that shall be destroyed is death." May Almighty God follow it with a special blessing, that all who heard it may be led to seek for that repentance, faith, and holiness, without which the blessedness of heaven can never be realized.

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MISS E. BAILEY.

Died, on the 19th of July, at the house of her brother (King Street, Covent Garden), Miss Elizabeth Bailey, in her 75th year.

For a long period resident at Chichester, she was well known in the religious world as the friend and patron of every benevolent and pious work, and although of late increasing infirmity has prevented active service in the cause of God, the inclination to do good was never lacking. In a multitude of ways since her settlement in London, "she hath done what she could," and in her life and conversation has always steadily manifested in the most exemplary manner the guileless simplicity and devoted earnestness of "an Israelite indeed." Through infinite mercy, the fear of death came not upon her, but her mental and physical powers for many months gradually dwindling, the silver cord was loosed almost imperceptibly, and no tempting doubt or anxious foreboding was permitted to mar the perfect peace of her last moments; the great destroyer coming, suddenly it is true, but not unpreparedly—as a consoling angel rather than as king of terrors—to introduce her to the heaven for which she had been ripening, those who remain committing her with unshaken confidence and most implicit trust into his hands who was not her faithful Creator merely, but also her Redeemer and Sanctifier. "Lo, he giveth his beloved sleep."

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MRS. COOPER.

Elizabeth, wife of Mr. Thomas Cooper of Evesham, and mother of Rev. John Cooper, baptist minister, Ross, was born at Harving-

ton, August 29, 1789. Being naturally lively and sportive, she spent her youth in all the light-heartedness for which that period is peculiar, and knew nothing of experimental religion until surrounded with the cares of a large family. A little before her marriage she removed to Evesham, and became an attendant upon the ministry of the Rev. Lawrence Butterworth, M.A. The first thing that deeply impressed her mind on the subject of religion was a sentence uttered by the Rev. D. Davies of Haverfordwest (then Mr. Butterworth's assistant) to the following effect, "Judging from my own observation and that of other ministers farther advanced in life, it seems almost impossible that a person after the age of forty years should ever be converted to God." She was thirty-six, and on hearing this statement was filled with alarm. She tried to keep her feeling to herself, but the fire burnt more intensely. She then longed for the minister or some Christian friend to whom she might unbesom her sorrows, and from whom she might secure sympathy and counsel; but she hoped in vain, and now she became depressed and despairing, and in this state spent many gloomy days and sorrowful nights, being constantly harassed with the idea that she was entirely abandoned of God. She regularly attended the services, but her sorrows seemed only to increase until she heard Mr. Davies preach from the question of the jailer and the apostle's reply, when light broke in upon her mind, her fears gave way, she ventured to believe, and was filled with joy. She remained a secret disciple for a considerable time, being afraid to make a profession lest she should deceive herself and others, but ultimately feeling it to be her duty she was baptized in the month of November, 1836.

From that time her character and movements were more particularly brought under notice, and the uniform testimony of those who observed her is, that she was a humble and retiring, but an honourable, consistent, and useful Christian. She was a kind neighbour, a faithful friend, an affectionate wife, a fond but judicious mother. In the latter relation she especially excelled; she made the welfare of her children one main object of her life. And her solicitude to have them all regularly at the house of God and carefully instructed in the precepts of religion, her maxims of wisdom, her words of tenderness, her smiles of affection, her constant care for their comfort when young, her anxiety for their future respectability and happiness, her readiness to hear, and efforts to alleviate, their sorrows, and above all her earnest prayers for their eternal well-being, will long be remembered with devout gratitude to Him who instituted the parental relationship, and has made it the source of so much that is good. She was privileged to



see six of her children thus cared for members of Christian churches, and the other inquiring after the truth. And never will the writer forget the emphatic manner with which when dying she said with tears of joy: "O, I am greatly blessed in my children, I leave you all in peace, I have no doubt I shall meet you all in heaven." She was taken ill on the 22nd of February, but nothing serious was anticipated until the arrival of her son from Ross, when she expressed herself confident that her illness would terminate in death. On being asked, if she feared to die, she replied, "O no, I am a poor sinner, but then you know Christ has died, and I trust in him. O no, I am not afraid to die, John." On the sabbath evening she became worse, and, thinking she was dying, said to her daughter Eliza, "I should like to have seen them all again, but tell them I am happy." After this she rallied, and one after another her children from a distance having come to see her, when the last entered the room she intimated that now she had not a wish ungratified. During her last days she gave utterance to the most affectionate expressions of love towards her husband and children, counselling them to make God at all times their friend, to love one another, and to meet her in heaven; adding a promise that, if permitted, she would meet them at death, and conduct them to their everlasting home. She frequently declared her unlimited confidence in Jesus as her Saviour. She talked familiarly of the happy world of which she had long shown herself a citizen, and hailed with pleasure the moment when, to use her own expression, the Saviour would call and she should launch away. On Saturday, March 8, she seemed somewhat improved; but on mentioning this she was surprised and replied, "Ah, you want me to stay, and therefore persuade yourselves that I am better, but don't wish it, I long to be with Christ." From this she gradually sank, and for some time said little besides quoting to herself the last lines of a favourite hymn,

"And dying clasp thee in mine arms,  
The antidote of death."

About two o'clock she spoke cheerfully, and said she should soon be gone, but being exhausted she rested for a few minutes, and then wished to sit up. When raised she looked round upon her family with unutterable tenderness, and then rested her head upon the bosom of her son, saying as he took hold of her hand, "Ah, that is gone and I am going." Every eye was riveted, the spirit was about to depart, but the countenance at that moment was indescribably beautiful, it seemed radiant with immortality. A moment of silence ensued; after which, looking once more at her son, as she reposed on his bosom, she said, as if to assuage our grief by an assurance of her triumph, "It's all right,

John;" and in a few moments it was concluded that, without a struggle or a sigh, the spirit had flown.

#### MRS. BUTLER.

Mrs. Sarah Butler, the subject of the following sketch, was the third child of Mr. J. Jones, pastor of the baptist church, Monks Kirby, Warwickshire. She was born at Wittrybrook, December 23, 1824, and died at Rugby, June 1, 1851, so that at her death she had entered her twenty-seventh year. She was married to Mr. Thomas Butler, May 13, 1850.

It was not till some time in the year 1849, that Mrs. Butler became seriously concerned for the salvation of her soul. Her temper and her moral conduct had always been amiable and correct. But during the year just mentioned she was led to see and intensely to feel that all this kind of goodness was insufficient to justify her before God, and that her heart had been all along alienated from God, and dead in trespasses and sins. But having obtained peace and joy through believing in Jesus Christ, she deemed it her most sacred duty and privilege openly to confess Christ in baptism, and, if permitted, to become a member of his visible church. With these views she offered herself as a candidate for fellowship in connexion with the church of which her father is pastor. When before the church, for the purpose of giving some account of her conversion to God and of the hope that was in her, she simply, in a few plain earnest words, stated that she had no hope of salvation but what sprang from the firm belief of the doctrine of a sinner's free justification before God by faith alone, without the deeds of the law. In relation to her conversion she candidly avowed, that under God she owed that to the conversation and letters of her much esteemed friend Mr. Butler, her subsequent husband. Most young females would probably have shrunk from such an avowal on such an occasion, but such was her gratitude to one who, as an instrument, had brought her to a saving knowledge of the divine Saviour, and such her scrupulous regard to truth and honesty that she felt herself bound—painfully opposed as it was to her native and extreme diffidence—to make this statement. From a child she was distinguished by her unaffected meekness and gentleness of temper and timidity of spirit. And hence it was, that after her conversion to God she was remarkably reserved on religious subjects, and especially on those topics which related more directly to personal and experimental piety. Up to the time of her last affliction it is not known that she ever fully opened her mind as to her religious feelings to more than two or three individuals. To her husband, we believe, she fully expressed her

views and feelings, both before and after their marriage. Indeed, there is reason to know that their intercourse and correspondence previous to their marriage, partook decidedly and mainly of a religious character; and that it was of considerable advantage to each party. The next person to whom she made known the state of her mind was her father. That parent had for some time observed what he could not but regard as strong indications of deep and earnest religious concern of mind. On his naming this to her mother, it was found that she also had noticed the same indications. This at once determined her father to have some private and close conversation with her on the state of her mind. An opportunity for this soon occurred; and never can that parent forget the scene that then took place. No sooner had he broken the matter to her, and inquired into her own personal views and feelings, than she rushed into his arms, burst into a flood of tears, and when in a few moments she became calm and relieved by this unrestrained gush of feeling, she freely and unreservedly told him all that was in her heart.

About a fortnight or three weeks after her confinement, which took place April 15, 1851, she began to complain of general debility and a difficulty of breathing; and her medical attendant gave it as his decided opinion, that inflammation had attacked her lungs. All the medical aid was obtained for her that affection and ability could command, but in vain. Her disease still kept advancing in spite of every effort to arrest it, till at length, on Lord's day, June 1st, it triumphed in her death.

During this her last and, at times, very painful affliction, her mind was entirely stayed on God, and he graciously kept it in perfect peace. So far as could be discovered not one doubt of her interest in the merits and love of Christ was ever permitted to throw a shade over the bright and golden sunshine of her happy spirit. When her father first entered her sick chamber, after her medical attendant had intimated that there was little or no hope of her recovery, she stretched out her feeble arms to embrace him, and said, "Oh, my dear father, I am so glad to see you! I did so want to see you to tell you how happy I am. I am going to Jesus. He has been waiting for me for some time, and beckoning me away, and I shall soon be with him, and I can now give you all up without a regret—without one regret." On the same day her brother and three of his sisters had an interview with her. After warmly and tenderly embracing them all, she addressed each of them separately in a strain at once the most appropriate and melting. May the wise and holy advice she then so earnestly uttered never be forgotten! As the writer of these

lines was retiring from the room, he heard her passionately exclaim to her brother, whom she was still holding by the hand, "Oh, my dear J., if you did but know how happy I am, you would not, you could not, neglect religion for another day, for another hour, no, nor for another moment."

Throughout her affliction her submission to the will of God seemed perfect and entire. At times her sufferings were great, but she was never heard to utter one word of complaint in relation to those sufferings, or that she was about to be so soon and so suddenly removed from those she so much loved, and from the pleasing prospect which had so recently opened upon her as to future scenes of domestic peace and joy. Her one great and never-failing desire was, that she might depart to be with Christ, which was far better. For some hours before her death her weakness became so extreme as to deprive her of the power of speech. The last feeble words she was heard to utter, or rather to breathe, were those of prayer and praise to her great and divine Redeemer. But her work was done; her dying testimony to the divine reality and blessedness of the religion of Christ, had been fully and triumphantly borne; she had with the greatest accuracy and calmness of mind made every possible temporal arrangement, in relation to those she was about to leave behind; and then, through the infinite goodness of God, she was permitted to make her escape from the scenes of mortality and woe without a struggle, a groan, or a sigh.

#### MISS MILLS.

Died recently, Elizabeth Ann, eldest daughter of Mr. Jesse Mills, late of Didmorton, Gloucestershire, now of Salford. The memory of this young person is peculiarly endeared to her surviving friends by the excellencies which adorned her life. She exhibited a rare instance of sincere, yet perfectly unostentatious piety. For several years previous to her early departure she had given her heart to Christ, and her exemplary conduct afforded the most pleasing evidence that she had learned of him. She was much given to private meditation, and found her element in the prayer meeting and the sabbath school. Hers was a piety, however, which shone most brilliantly in the discharge of her regular duties; and for filial obedience, an affectionate deportment, and a disregard for the vanities of dress and frivolous amusement, she presented an example but seldom found, and still more seldom copied. Her death was sudden. She had enjoyed a course of almost uninterrupted health, and her countenance beamed with the natural ruddiness of youth, when the spoiler marked her for his prey. It was on a sabbath evening, she had just listened to a sermon from



those words, "For what is your life? It is even a vapour, which appeareth for a little time, and then vanisheth away," and was spending the remaining hours of the sacred day in reading appropriate hymns; one of which, by a singular coincidence, was entitled, "Consolation for bereaved parents;" another was that in the Selection beginning, "When blooming youth is snatched away." The choice proved prophetic. On Monday she was seized with symptoms of smallpox, which in a few days carried her to the grave. During sickness she was resigned and happy; she knew and trusted in the Saviour. Should this brief notice attract the attention of any of her own age and sex, may they be induced by it to prepare for a death, perhaps equally sudden, by a life consecrated with equal devotedness to the service of God.

### MISCELLANEA.

#### EASTCOMBE CHAPEL, GLOUCESTERSHIRE.

The jubilee of the above place of worship was celebrated on Monday, August 4th, when Rev. John Burder, M.A., late of Stroud, preached at 3 o'clock. Four hundred persons sat down to tea. A public meeting was held in the evening, when Thomas Thompson, Esq., of Poundsford Park, took the chair, and after a most interesting and deeply affecting speech relative to his visits to this rural and romantic neighbourhood thirty-six years ago, he told the meeting there was a debt of 100 guineas still remaining (although £135 had been paid during the last four years), which must be made up before they parted. After which the Rev. B. Parsons, of Ebbley, pleaded eloquently in behalf of the object. The Rev. T. F. Newman, of Shortwood, then rose and stated that the people, although poor, had made much self-sacrifice by contributing £45 10s., and the Sunday-school £7 15s. The scene was now one of great anxiety and animation; and after a short space it was announced by the chairman that the debt was liquidated.

#### STEPNEY COLLEGE.

The next session of this institution will commence on Monday, the 15th of September next. The opening service takes place on Wednesday, the 17th. In the afternoon (at three o'clock) the annual meeting will be held, and in the evening the Hon. and Rev. B. W. Noel, will address the students in the chapel of the institution.

The session it is expected will commence with twenty students in addition to three lay students, forming part of the family of the president. Four students having finished their course of ministerial training, settled during the previous session, and in every case with promising prospects of usefulness.

The examinations at the close of the session were conducted by the Rev. F. Bosworth, M.A., Rev. W. Brock, Rev. W. A. Salter, Dr. William Smith, Rev. S. G. Green, B.A., and E. West, Esq.; most of the examinations were also attended by various members of the committee.

The reports on the progress of the students and on their ministerial efficiency are on the whole highly satisfactory.

Since the last report two students have taken their degree, and three have matriculated in the first division, one with classical honours.

The friends and subscribers are invited to take tea at the college on the day of the annual meeting.

### MONTHLY SUMMARY.

#### ECCLESIASTICAL TITLES BILL—CONVOCA-TION—CHURCH EXTENSION—WESLEYAN CONFERENCE, &c.

During the past month the session of parliament has closed. On the 8th of August, the queen in person prorogued the Houses, and delivered as usual a formal speech. The royal assent had been previously given to the ECCLESIASTICAL TITLES BILL, and the following is the allusion to this measure contained in the speech from the throne: "I thank you for the assiduity with which you have applied yourselves to the consideration of a measure framed for the purpose of checking the undue assumption of ecclesiastical titles conferred by a foreign power. It gives me the highest satisfaction to find, that while repelling unfounded claims, you have maintained inviolate the great principles of religious liberty so happily established amongst us."

It is the singular fate of this measure that though it has been the main topic of discussion month after month through this session, it has, notwithstanding, left the House of Commons with its most material clauses disavowed and even opposed by the government which is responsible for the introduction of the bill, and which, for the present at least, will have to carry it into execution. Sir F. Thesiger brought forward three amendments, the effect of which is to include in the measure all papal briefs or rescripts, to extend the penalty to their introduction and publication, and to make this recoverable not only by the attorney or solicitor-general, but by any one choosing to sue for it in a court of law. These amendments were characterized by government as vexatious though not persecuting: the Irish Roman catholic members retired in a body in order to devolve upon Lord John Russell the responsibility of the measure; he was in consequence defeated, and the amendments adopted; he nevertheless declared his intention of proceeding with the bill, and at last, by accident as it would

appear, the bill was carried without the discussion which Lord John had postponed, being taken on the merits of the alterations.

Already in Ireland the passing of the bill has furnished the ground for the commencement of a most violent agitation. In direct defiance of the penal law, Dr. Cullen and Dr. M'Hale have published letters, in which they sign themselves respectively, "Archbishop and Primate of all Ireland," and "Archbishop of Tuam." An aggregate meeting of catholics has been called, in pursuance of a requisition signed by thirty-three archbishops and bishops, twenty-one noblemen, twenty-nine members of parliament, &c. The object of this meeting was to found a Catholic Defence Association, to organize an effective opposition to the working of the recent measure, to agitate in parliament, not only for the repeal of the Ecclesiastical Titles Bill, but of the act of settlement, in so far as it prevents a Romanist from coming to the throne, and to effect the dis-establishment of the protestant church of Ireland. The capacious hall was thronged; the pope's nominee to the archbishopric of Armagh presided; and much indignation was expressed in strong language.

The scheme of CHURCH EXTENSION, to which we directed attention in our June number, came for partial discussion before the House of Commons, on July 1st, introduced by the Marquis of Blandford. In the course of the debate many facts were disclosed, the nature of which may be gathered from the publication of the debate as a tract, by the Anti-State Church Association. The necessity for church extension was made to appear the more urgent by altogether ignoring the accommodation afforded in dissenting chapels; thus St. George's, Southwark, with a population of fifty thousand, was represented as having accommodation for only four thousand six hundred and fifty, and St. Martin's, Birmingham, a population of forty-five thousand, for three thousand nine hundred; Sir B. Hall, and Mr. Horsman, themselves churchmen, asserted that the extension ought to come not from the sale of livings in gift of the Lord Chancellor, but from those in the gift of the church herself; showing that those belonging to three only of the bishops amounted to upwards of four hundred, and those in the gift of the archbishop of Canterbury alone were worth £80,000 a year. But the most telling fact, was that adduced from the report of the ecclesiastical commissioners, that whereas, seven years ago, settled incomes were assigned to certain sees, the actual incomes received had been greatly exceeded, so that from nine bishops there was due no less than £41,000. The bishop of Gloucester was also severely handled in reference to the management of certain estates; and even in the opinion of his advocates, he has scarcely

been able to vindicate himself from a charge of violation of moral, though not legal, obligation. The government supported the motion in general (reserving to themselves the question of the Lord Chancellor's livings), and it now remains to be seen whether next year they will introduce any measure on the subject.

Singularly timed in reference to these disclosures is a pamphlet, which has been published by Mr. Denison, "Why should the Bishops sit in the House of Lords?" Mr. Denison is well known as a tractarian clergyman, and in this pamphlet he advocates the most extreme views of sacramental efficacy, both in respect to baptism and the Lord's supper. It is somewhat striking therefore, and demands notice as one of the signs of the times, that he should be found taking the position of the Anti-State Church Association, and voting for the exclusion of bishops from parliament. According to him, the bishops do not maintain in their integrity "the doctrines of apostolical succession of the holy sacraments."

The question of CONVOCATION has been introduced into the House of Lords. Lord Redesdale started it, not to obtain any definite conclusion, but to give an opportunity for its discussion. There were many interesting points in the debate, such as the bishop of London's claiming for bishops the sole right of deciding matters of doctrine, or at least having a veto on all such decisions. Archbishop Whateley's assertion, that the government of the church by the clergy could not and should not be tolerated in these days, the Bishop of Oxford claiming the right of convocation to the church, as representative of the apostolical synod at Jerusalem. Lord Redesdale, in introducing the question, advocated it on the ground that every other religious body had the privilege, and that the vast majority of the clergy were men of moderate views, who had no other opportunity of making known their opinions. The Archbishop of Canterbury, in a long and powerful speech, showed that were it to be convened it would be destructive to the church's interest; that it would either disappoint or excite; that if any revival of the liturgy were proposed, further than trivial exchanges, "where we have now a smothered fire, hotter perhaps than is agreeable, but still manageable, we should raise a conflagration which it would require all her Majesty's prerogative to extinguish;" that if, on the other hand, a declaration, defining the effect of baptism, were proposed, the great body of the church are not prepared to restrict the liberty which has been enjoyed for the last three hundred years; and that the synod of Australia had already brought forth the fruits of dissension. The Marquis of Lansdowne, in opposing the idea, said that convocation



was not the established mode of promulgating the doctrines of the Church of England, but claimed that for parliament and the crown. So far he is right, but how this is to be harmonized with the true notion of a Christian church, he did not explain. But, as the Nonconformist well says, "it must not be; boys must not be treated as men. Religious sects which cannot live by their own virtue, must not be dealt with after the same fashion as those which can and do. We govern children; we must not allow a state-church to govern itself."

Before our last number was in the hands of our readers, the much talked of, and in many respects highly-important **SYNOD OF EXETER** had met and separated. The synod was numerously attended, consisting of 111 members, and including seventeen dignitaries, canons and prebendaries, twenty-nine rural deans out of thirty-two, and fifty-eight representatives out of sixty-four; two deaneries having refused to elect. The number of clergy represented is stated in the *Christian Times* at 700. The proceedings were characterized by much propriety and harmony. Three days were occupied in the session. A sermon was first preached, and afterwards in a long and argumentative speech, the bishop proposed the first declaration. This, as might be expected, together, in fact, with the whole proceedings, breathes the spirit of unmitigated priestism; in no system of priestcraft whatever are sacerdotal pretensions more unblushingly displayed. It would be interesting did space allow to transfer the whole of this document, and we recommend those of our readers who can obtain the perusal, seriously to study it. "All persons duly baptized (and being adults with fit qualification), are not only baptized once for all, but also are baptized with the one true baptism of Him who baptizes with the Holy Ghost; and who thus making us to be 'born again of water and of Spirit,' delivers us thereby from the guilt and bondage of all our sins; of original and past sin, absolutely and at once; of sins committed after baptism conditionally, when with hearty repentance and true faith we turn unto God." "All infants, presented either in church, or privately, according to the Book of Common Prayer, and baptized with water in the name of the Father, and the Son, and of the Holy Ghost, do, *in and by baptism*, 'receive remission of sins by spiritual regeneration,' and are made members of Christ, being spiritually engrafted and incorporated into his mystical body." "The imparting of the aforesaid graces in the baptism of young children is not hypotheticalal, depending on the sincerity of those who present them, or upon any other conditions." "The foregoing statements, rightly understood, so far from disparaging the need of conversion and amend-

ment, are a most powerful incentive to newness of life;" for baptism "binds us to do that which it enables us to do;" "baptism makes our body the temple of the Holy Ghost, and if any man defile the temple of God, him shall God destroy." Such are the statements put forth by a diocesan synod of the church of England, established by law and paid by the state; statements made by a body representing 700 of the clergy of one, and that a small diocese. We ask not whether these are in fact the doctrines of the church or not; but is it not plain how pernicious must be the teaching of that system and of that prayer-book, which admits of the possibility of such doctrines being taught and believed? Some have made much of the endowment of the Roman college at Maynooth; here are 700 ministers receiving immense incomes and enjoying the prestige of state patronage, and yet inculcating every week such dogmas as the above. And again, we would beseech our fellow protestant pædobaptists to see where their system is conscientiously believed by 700 clergymen to land them, and to examine once more whether there is any substantial halting place between that conclusion and a surrender of, as we believe, an unwarranted and unchristian custom.

On the other hand, a declaration in support of the royal supremacy, and justifying the wisdom and authority of the decision in the Gorham case, has been already signed by more than two thousand three hundred clergymen. The declaration "testifies its thankfulness for the judgment so delivered," and "states its conviction that it was a wise and just sentence, in accordance with the principles of the church of England." Any attempts to bring this judgment into contempt they declare to be "equivalent to the enforcement of a standard of doctrine in our church, by unauthorized individuals, opposed to that established by its supreme authority; and consequently to be irreconcilable with the first principles of all church polity, and necessarily to lead to a state of disorder, strife, and confusion, in the church."

The House of Lords has again rejected the bill for the **ADMISSION OF THE JEWS TO PARLIAMENT**. The Earl of Shaftesbury (late Lord Ashley), in opposition, and the Archbishop of Dublin and Duke of Argyll in advocacy, made each good speeches on the different sides. The fallacy of the argumentation seems to be this, that each argues from premises that the other denies: those against maintaining that it is a Christian nation, and must, therefore, have a Christian legislature; whilst those in favour of the admission assert that the government is and ought to be essentially in the hands of the whole people. Judged of by the letter and spirit of a constitution which establishes one religious sect to the exclusion of others, we think not only

Jews, but dissenters of all grades, and even those whom the bishop of Exeter describes as merely unordained persons, ought to be excluded : judged of, on the other hand, by the principles of liberty, equality, and spiritual Christianity, it is but the barbarous relic of a barbarous age. Already the principle is conceded, so long as Jews are suffered to elect. Again, may we remark, this is the result of an established church. Mr. Salomons, another Jew, has been returned for Greenwich ; has since the division in the House of Lords claimed and taken his seat ; has in consequence violated the privileges of the House ; and has thus opened up a fresh debate, which is still in progress at the time we write.

The WESLEYAN CONFERENCE has been holding its session during the past month, but we deeply regret to have to report that no steps whatever of a conciliatory kind have been taken, and that nothing has been done likely to be at all effective in bringing back harmony to the connexion. In fact the whole spirit of the conference, and the entire tone of the measures adopted, indicate on the contrary that the leading men are determined, at whatever cost, to bear down all opposition, and to suppress every spark of independence. In the room of Dr. Bunting, who has retired from active service, there was appointed as Secretary to the Foreign Mission, Mr. G. Osborn, who, by the way in which he forced the declaration on the ministers of the connexion two years ago, placed himself in the front rank of the accusers of the brethren,—an appointment which could not fail to be particularly obnoxious to the reforming party, and which was warmly deprecated by many of the friends of conference. Not content with this, however, they next degraded Dr. Beaumont, a man whose reputation is not confined to his own denomination, but who is known and respected in all the various sections of protestants in our country, by declaring him unfit for any office of trust, and by placing him in a subordinate position. The Rev. D. Walton was also brought to the bar of the conference, for the crime of having published "Counsels of Peace ;" and though he personally escaped, his book was judiciously censured. The Delegates of the reforming section endeavoured to obtain for some of their number an audience either with the Conference or a committee, in order if possible to bring about a reconciliation ; this, however was peremptorily refused. The same body subsequently proposed that the matters in dispute should be referred to arbitrators chosen on both sides ; which proposition met with the same fate as the previous one. A minister narrowly escaped being left without an appointment, simply because he had voted in Dr. Beaumont's favour ; and another, Mr. Rowland, was threatened with expulsion be-

cause he will not promise not to preach without leave of his superintendent, even in churches recognized by the Evangelical Alliance. No less than 220 memorials of remonstrance had been addressed by circuits and individuals to the Conference. These were handed over to a committee, and it was not till the day of rising that the report was brought up, and when it came it simply recommended the appointment of a committee, to be convened at the discretion of the president. This report was adopted, notwithstanding the strong opinions of many who pressed that some steps should at once be taken ; and thus the Conference determine that agitation and strife shall go on for another year ; and this, notwithstanding the fearful details which their statistics furnish. The decrease in England during the year is no less than 56,070, in Ireland 192, the only increase being in the Foreign Mission, and that to the number only of 150. Though we have but little sympathy for the system of methodism, we deeply regret, as protestants and as Christians, that such things should be transacted in the name of religion, and that there should be manifested out of the church of Rome a spirit of such rancorous sacerdotalism. The Christian church, and we as a part of it, suffer from their misdoings, and we have a right therefore to urge on the party in power that they should listen not to our voice only, but to that of all their fellow religionists. To persist in the strife is in vain ; no people so completely roused as are thousands in their connexion will allow themselves to be overborne either by contempt or harshness. If it be not too late, we advise them to beware.

In Calcutta a MEETING OF HINDOOS has been held in order to devise measures to counteract the efforts of the missionaries. Their attention was directed to the difficulty obtaining with regard to converts from Hindooism to Christianity who might afterwards wish to return to Hindooism. It was proposed to substitute for the severe forms which are now required, a milder form of purification ;—to wit, the gift of a hundred kine and some cowries, the kine also to be commutable into cowries, offering not much more than a nominal barrier against the return to Hindooism. This proposition received the approbation of an immense majority of the assembled pundits, but will have to be submitted to the learned men in different parts of the country. One satisfactory view may be derived from this meeting—and that is, that it is a plain recognition of the increasing influence of Christianity on the population ; it is not many years since such a proposition would have received nothing but ridicule. It may therefore be hailed as an unexceptional witness to the progress of Christianity in the East.

HORTON COLLEGE, Bradford, has com-



mened its session. A sermon was preached to the students by Rev. J. Webb of Ipswich. The financial state of the college was most encouraging, and twelve new students have

been accepted. The Rev. F. Clowes has been compelled, to the great regret of the friends of the college, to renounce his office of Classical Tutor through ill health. P. G.

## CORRESPONDENCE.

### THE DEPUTATION TO GERMANY.

*To the Editor of the Baptist Magazine.*

DEAR SIR,—We wish through your columns to inform those who are interested in our mission to Hamburg, that we have been kindly favoured by divine providence both in going and returning, and that we have reason to believe our visit has been to the German brethren both acceptable and useful. We were assuredly received with abundant manifestations of Christian love, and have had our love towards them, and our sense of God's goodness to them, greatly increased.

We are, dear sir,

Yours truly,

EDWARD STEANE.

J. H. HINTON.

*London, August 18th, 1851.*

### THE CONVERSION OF KNIBB.

*To the Editor of the Baptist Magazine.*

DEAR SIR,—You may, in common with many others, have observed a slight discrepancy in Mr. Hinton's excellent Memoir of our friend William Knibb. It occurs in the account of his early religious convictions, p. 8, octavo edition, the only one I have seen. Though an innocent mistake, that it is not considered unimportant, is evident from my having been asked by several friends for an explanation; and as probably I alone can solve the difficulty, I feel it right to do so. The mystery originated in a compliment I certainly never deserved—of being in possession of the rare ingenuity of being able to deliver an address on the character of young Abijah from Jer. iii. 4. The truth is, the address from that passage was not the one alluded to in the account presented to the Broadmead church,—(to which in conversation with me our young friend never adverted,)—but a second address, delivered a week afterwards. He heard both, and under both it appears he felt deeply. That he did not allude to both in his account to the Broadmead church, is no more remarkable than his not alluding to a particular letter from his mother and to a sermon by Mr. Crisp, both which, he tells his mother, (p. 5,) greatly strengthened the impressions he had previously

received at the Sunday-school. It appears that the Holy Spirit employed a variety of instrumentality, his mind being all the time in a softened state; and that to the church he alluded only to his first impressions. That document is simply defective: it neither contains nor involves the slightest contradiction; nor would there have been any mystery in the whole account, but for the simple mistake of confounding the two addresses. Knibb himself, a few years after, spontaneously confirmed the statement made as to the result of the latter of these addresses, in his own handwriting. Consequently, though the conversation on the occasion rests on memory, the fact of that address having deeply and beneficially impressed him, stands on precisely the same authority as that which accredits the first address, his mother's letter, and Mr. Crisp's sermon, as having each, under God, contributed to the important result. I hope this explanation will prove satisfactory; and I feel assured that all so highly honoured will ascribe the glory, not to the human agency, but to God alone.

I am, dear sir,

Yours truly,

J. G. FULLER.

*Stogumber, August, 1851.*

### ON THE USE OF THE WORD "ALTAR."

*To the Editor of the Baptist Magazine.*

DEAR BROTHER.—The Baptist Magazine for June reached me yesterday. At p. 380, you refer to a communication received from a correspondent, impugning my statement (in the Glossary appended to the last edition of the "Text-Book of Popery") that in the church of England the communion table is called the "altar."

I thank you for your reply to that communication. It is entirely satisfactory.

An anonymous letter on the same subject has been sent to me from England. The writer calls my statement a "misrepresentation," and says that the church of England "has carefully avoided having that name given to the communion table." He refers me to the Rev. Mr. Goode's pamphlet, intitled, "Altars prohibited by the church of England."

When I penned the sentence in the Glossary, I had Dr. Hook's church dictionary

before me. He says, "The 'altar' of a church, and the 'communion table,' the 'holy table,' the 'Lord's table,' are all expressions used to signify the same thing." In confirmation, he cites "king Edward's letter, A.D. 1550," and Dr. Waterlands' "Distinctions of Sacrifices."

It may be objected, that Dr. Hook is not the church of England, to which I reply, neither is Mr. Goode. But both are in the church, and my statement, that the communion table is called an altar "in the church of England" cannot be disproved, since the fact that it is so considered and called, probably by the majority of the members of that church, is notorious.

Laud, of infamous memory, ordered the communion table to be removed from the body of the church, and placed at the east end, "altar-wise," as Charles I. expressed it, in an "order in council," authorizing the change in a particular instance. There the table remains in every church to this day. It is elevated above the common floor, and placed "altar-wise." Is it to be wondered at that the members of the church of England should generally call it an "altar?"

The common prayer book contains an advertisement immediately preceding the "order for morning prayer," to the effect that "such ornaments of the church, and of the ministers thereof, at all times of their ministration, shall be retained and be in use, as were in this church of England, by the authority of parliament, in the second year of the reign of king Edward the VIth." Now it is well known that at that time the communion table was customarily called the "altar." See the Parker Society's edition of the "Liturgies of king Edward VI."

Yours truly,

J. M. CRAMP.

Acadia College, August 6, 1851.

#### ONE HINDRANCE TO THE SPREAD OF RELIGION IN THE COUNTRY.

*To the Editor of the Baptist Magazine.*

DEAR SIR,—It is pleasing to find that the efforts which have of late been made to render the Lord's day in England all that it is on the continent of Europe, have at length created a great reaction in favour of its due observance. In a recent number of the Baptist Magazine, one of your correspondents refers to the obstacles to the spread of religion in London. He touches on a subject I am glad he has had the boldness to mention—the detention of female servants from the house of God to cook hot dinners. Can the heads of families expect to see their servants supremely concerned for their souls' welfare, when they see them exhibiting so little of that spirit enjoined in the words of our Lord, "As ye would that men should do to you, do ye even so to them."

But if in London the evil referred to

doubtless to a large extent prevents the spread of divine truth, is it not to be feared that there is in the country an evil not less calamitous in its effects—the habit many professing Christians have of hiring the baker to cook their dinners for them on the Lord's day? In many cases we are willing to admit this habit arises from mere thoughtlessness. Many individuals, I believe, who would shrink from purchasing a joint of meat on the Lord's day, hesitate not to send it to the baker's on that day, and thus lend their sanction to a violation of the sabbath, because they have never viewed the act in that light. It may be urged, that with many families the Lord's day is the only period when they can all meet, and that they then wish to have something extra. The old adage may here be worth remembering, "Where there's a will there's a way," a way without keeping domestic servants at home or hiring the baker.

But, putting such a consideration aside for a moment, if we are Christians are we not called on to deny ourselves? are we not to follow Christ "who pleased not himself?"

Firmly believing that the progress of true religion in the country is greatly hindered by the circumstance to which I have referred, I have thought it my duty to give utterance to my conviction.

I am, dear sir, yours respectfully,

A SUBSCRIBER.

#### EDITORIAL POSTSCRIPT.

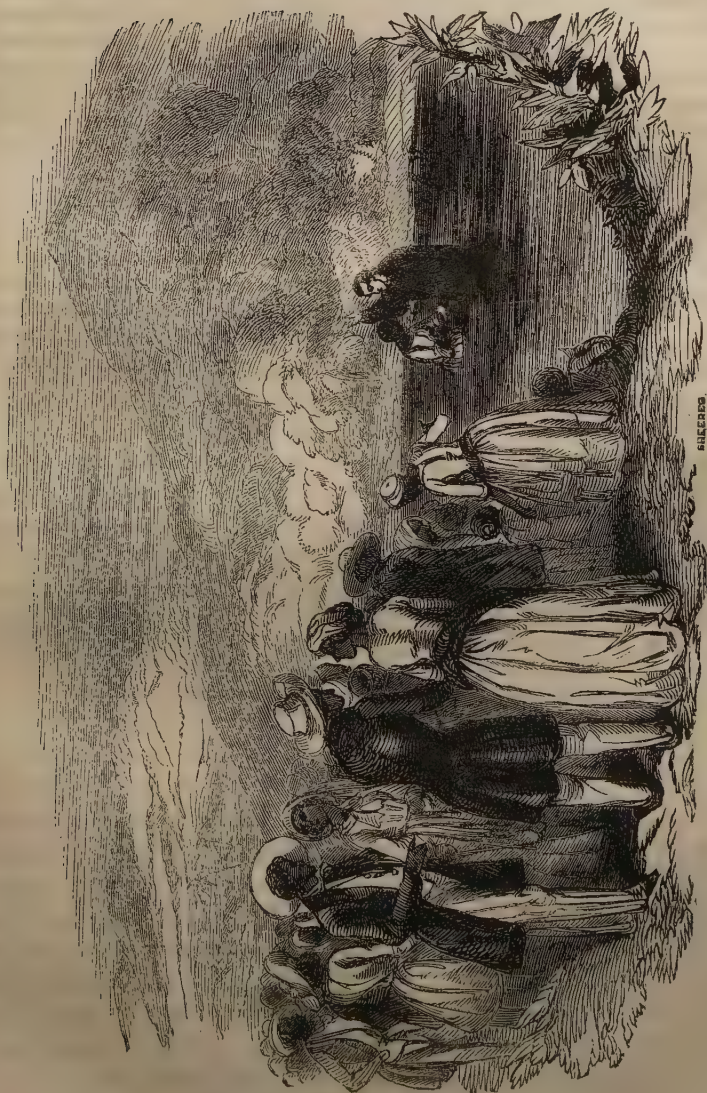
Our midland brethren are endeavouring to establish a school for the sons of ministers, at which they may obtain a thoroughly good education at a price corresponding with the limited incomes of their fathers. The desirableness of the object is evident, and the failure of previous attempts ought not to throw suspicion on this. As it is not to be limited to either the district or the denomination, it may be hoped that it will receive the support of dissenters of all classes in different parts of the country. It is already in active operation, under the superintendence of the Rev. T. H. Morgan, at Shireland Hall, about two miles from Birmingham. The midland association of baptist churches, at their meeting in June, passed a resolution which may be found on our 576th page, strongly recommending it to public favour.

It may be interesting to some of our readers to be informed that the Rev. John Peacock has ceased to be a distributor of the Parliamentary Grant, commonly called the Begium Donum, and that the Rev. J. P. Hewlett of Watford has been appointed his successor.

Pastors of churches will find a letter addressed to them in the Irish Chronicle for the present month, which it is important that they should notice.



# THE MISSIONARY HERALD.



BAPTISM IN HAITI.

## INDIA.

Recent intelligence from India presents many features of interest. The operation of the government measures has already commenced, and, as was anticipated, will greatly affect the social relations of the Christian Hindoo. Since the passing of the Liberty of Conscience Act, a case presented itself before the magistrate, in which the relatives endeavoured to separate a native convert from his wife, the wife also being anxious to part from her husband. It was decided that by the recent enactment, such a separation was illegal, and that the convert possessed as much right to his wife's attentions as before his conversion. Our readers are aware that by the old code such a separation was sanctioned, and by Hindoo legislation provided for. It is now affirmed by the law of India, that conversion to any religion cannot interrupt or destroy any civil right or obligation. Intimately bound up as are the social habits and customs of the Hindoos with their religious superstitions, it is easily seen that laws of this kind, so just in themselves, must tend to the overthrow of that religion on which they are founded, and of which they form so intimate a part. It will create no surprise that the progress of Christianity among the native population, and the religious liberty accorded to the converts, should have awakened the hostility of the rigid adherents to the persecuting code of Menu, and given rise to a strong anti-missionary spirit among the brahmins and their defenders. On this subject we lay before our readers with pleasure the following brief remarks from the *Oriental Baptist*, together with a letter from our worthy native brother, SHUJAAT ALI.

The editor says :—

The friends of missions may derive encouragement from the fact that the steady progress of the gospel has awakened the apprehensions of those most interested in the cause of Hinduism. The recent conversion of some of the youths in the London Missionary Society's Institution at Bhowanipur was attended by much excitement among their relatives, who occupy a respectable position in native society, and strenuous efforts were made to induce them to abandon the faith they have embraced. These efforts having failed, some of their friends have exerted themselves to originate a great Hindu movement, in opposition to the progress of missionaries. It was thought that some relaxation of the laws which guard the institution of caste, so that it might be possible for those who have become Christians to return to their ancestral creed and former status in society, on recanting and performing a ceremony of absolution, would best secure the desired end. A requisition was therefore addressed to Raja Radha Kant Deb, calling on him to convoke a meeting to take the subject into consideration.

In compliance with this request, a meeting was held at the Oriental Seminary on Sunday the 25th of May. It was attended by a numerous body of Hindu gentlemen, chiefly of the orthodox, or more bigoted class. Raja Radha Kant Deb took the chair. A pleader in the Sud-

der Court related the circumstances which had recently taken place at Bhowanipur, and called attention to the danger to which the youths educated in the Mission schools are exposed. One individual said it would be better to abandon the study of English than to imperil the faith of their children; but he was at once put to silence by the remark, that "if English did not lead to heaven it did to wealth." The question to be submitted to the decision of the numerous pundits present was read aloud, as follows :— "If a Hindu forfeits the privileges of his caste and religion, by partaking of forbidden food, and frequenting places and observing practices in contravention of the injunctions of the shastras knowingly and deliberately, and if he afterwards express his contrition, and prays to be restored to his privileges, can he not be entitled to perform the ceremony of absolution, and thereby procure redemption?" A large majority of the religious authorities present replied to this in the affirmative, and the sense of the meeting was decidedly favourable; but the opinion of the learned throughout the country must be ascertained before anything can be determined upon. The chairman stated that the Maharaja of Nuddea, whose religious influence is paramount in Bengal, approved of the scheme. The requisite purification was stated to consist "in the presentation of



some hundred kine and some kahuns of cowries" to the Brahmans. The exact amount of the fine will no doubt be regulated by the extent of the offender's wealth.

Few things could be more favourable to the spread of the gospel than the adoption of the proposed measure. If there are, among the converts from Hinduism, any who are anxious to abandon the name of Christians and to return to their former religion, it is greatly to be desired that they may be permitted to do so. Their return will remove weakness from the Christian camp and will destroy the compactness of Hinduism. We have no fear that the number of conversions will be diminished by the proposed arrangement. Its immediate consequence will be to increase them; since the bare possibility of the ultimate return of a convert will naturally abate the terror and opposition which his abandoning caste now inspires. And egress and regress too, will soon break down the walls of this stronghold of Satan, which has so long defied the efforts of all without it.

#### THE HINDU MOVEMENT.

SIR,—I have learned from the newspapers and other quarters, that very lately certain rajas, great babus, pundits, and others, have banded themselves together to adopt measures for obstructing the progress of the work which God is carrying on through means of the missionaries in this country, and I see in this event a verification of the words of the prophet David, in the 2nd Psalm, from the 1st verse, "Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together against the Lord, and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us."

It is indeed distressing that these rajas, great babus, and pundits know not God, and are ignorant of his revelation. God says, Isa. xliii. 13: "Yea, before the day was, I am he; and there is none that can deliver out of my hand: I will work, and who shall let it?" And again, at the 6th verse, "I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth." Now, consider, God himself is at this present time calling his sons and his daughters from the ends of the earth, and who shall hinder him? If any one is designing and contriving to place obstacles in his way, let him hear what God says, Isa. viii. 9: "Associate yourselves, O ye people, and

ye shall be broken in pieces; and give ear, all ye of far countries; gird yourselves, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces. Take counsel together, and it shall come to nought; speak the word, and it shall not stand." Look at the case of the Jews: they put forth strenuous efforts for the destruction of Christ's kingdom; but in doing so, they only brought guilt upon themselves. Muhammad and his followers used their endeavours to overthrow the religion of God, that is, of Christ; but what profit has accrued to them from so doing? Rather, the head of their pride has been bowed down, and is being bowed down. Why then are these kings, and great babus, and pundits now wasting their labour for nought? When the beasts and birds which love darkness can obstruct the diffusion of light, then may the gentlemen referred to, succeed in their end.

Well, but if the parties in question are ignorant of the Christian scriptures, are they not acquainted with their own shastras, in which it is written that in the Kali Yug all shall be one? Why then have they united to dishonour their own shastras? I am of opinion that these gentlemen are at variance with their own Rishis and Munis.

Now, let the raja bahadurs, babus, and pundits take into their consideration this scripture, saying, "Shall he that contendeth with the Almighty instruct him? he that reproveth God, let him answer it," Job xl. 2: "Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him," Psa. i. 12.

Now, therefore, O servants of the Lord, be not afraid of their tumult and threatenings; but rather remember the words of the Lord in Acts xviii. 9, 10: "Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace: for I am with thee, and no man shall set on thee to hurt thee; for I have much people in this city." And in 1 Cor. xv. 58: "My beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord." Wherefore, arise, my beloved brethren, for it is high time, and see the foundation of false religion tottering; sound aloud the trumpet of the gospel; and error will be torn up by the root.

"And I will make thee unto this people a fenced brazen wall; and they shall fight against thee, but they shall not prevail against thee; for I am with thee to save thee and to deliver thee, saith the Lord," Jer. xv. 20.

SHUJAAT ALI.

## SERAMPORE.

At this station an event has taken place that will be of some interest to our readers. It will be remembered that Serampore was originally one of the Danish settlements in Bengal. A few years ago, on the cession of the Danish possessions in India to the English, Serampore, with the rest, passed over to the Hon. East India Company. There our missionaries had found a shelter when the Company would have driven them from India. There were commenced those missionary exertions which are now blossoming, and promising a ripe and early harvest. From the commencement of our mission, the brethren, Dr. CAREY, Dr. MARSHMAN, and Mr. WARD, were accustomed to preach in the settlement church, and at the request of the Danish government were regarded as the settlement chaplains. When the colony became a British possession, the same course was pursued, and our present missionary, Mr. DENHAM, on his arrival at Serampore, assumed the duties of the chaplaincy, by an express authorization from the governor of Bengal. For forty-three years have our missionaries occupied this position at Serampore, performing a chaplain's duty gratuitously.

At the instigation of a clergyman, some few of the inhabitants, about twenty or thirty in number, lately memorialized the bishop for the appointment of an episcopal chaplain. The memorial appears to have received but little countenance from the more influential part of the population. On this, however, bishop Wilson has seen fit to act, and immediately made application to the government to be put into possession of the church so long occupied by our brethren, which has of course belonged to the government since the cession of the settlement, stating that the inhabitants requested worship after the episcopal order, and he was now able to supply them with a suitable chaplain.

Our brother DENHAM on hearing this, and after consultation with friends on the spot, has thought it best to surrender the trust committed to his hands by the Bengal government, receiving from the deputy-governor of Bengal, Sir JOHN LITTLER, the testimony we give below as to the efficiency with which the duties of chaplain have been discharged by our missionary brethren who have successively held the appointment. It will be a satisfaction to our friends to know that this step of the bishop does not deprive our brother and his congregation of every place wherein they may worship. A large and handsome chapel has for some years been built, and occupied on those parts of the Lord's day when the service was not held at the church of the settlement. We may, however, be permitted to say that we regard this intrusion of the bishop into Serampore as unnecessary, and as likely to originate difficulties to which other places are not strange where bishop WILSON and his chaplains have come. Considering the great cities and regions in India where the gospel is not heard, their zeal would have been, in our opinion, better employed in an effort to supply the vast masses of perishing idolaters with the bread of life, than in interrupting labours long felt and recognized as beneficial and efficient.

From the Secretary to the government of Bengal, to the Rev. W. H. DENHAM, Serampore, dated

*Fort William, the 29th of May, 1851.  
Ecclesiastical.*

SIR,—I am directed by the deputy governor of Bengal to acknowledge the receipt of your letter dated the 23rd inst., in which you mention that you have heard that a memorial signed by twenty or thirty persons has been

forwarded to the bishop of Calcutta, praying for the services of a chaplain at Serampore; and in order not to stand in the way of any of the inhabitants of the town who may desire episcopal services, you ask for instructions, on receipt of which you propose to resign the charge of the church at Serampore, which you had accepted from the government, and to retire with your congregation to your own place of worship.



2. The deputy governor has learned from the bishop of Calcutta that his lordship has it in his power to meet the prayer of the memorialists, by sending an episcopal clergyman to Serampore, to perform there divine service on Sundays regularly. He understands too that your own place of worship, erected not long ago, is such that your congregation will not be put to great inconvenience by the change. His honour, therefore, accepts your offer, and in so doing he directs me to convey to you his acknowledgment of the very liberal and kindly feeling in which it has been made.

3. Mr. Buckland, the officer in magisterial charge of the subdivision of Serampore, has been directed to receive from you the keys and candlesticks of the church, on your intimating to him that you are prepared to deliver them into his custody.

4. His honour cannot allow this opportunity to pass without a communication of his

warm thanks for your consent to retain charge of the Serampore church on the settlement becoming a British possession, and to continue gratuitously to perform divine service therein thenceforward, as you had done before under the Danish government.

In this charge you were the successor of a line of excellent and pious ministers, now no more, who, ever since the church was opened, had gratuitously undertaken, and well and diligently performed, the duties you now resign from the most disinterested motives; and for the service so undertaken, and so performed, the gratitude of the settlement is due as well to the memories of the dead as to the living.

I have the honour to be, sir,

Your most obedient servant,

J. P. GRANT.

Secretary to the government of Bengal.

## WEST INDIES.

### HAITI.

In the last Herald an interesting account was given of the baptism of Mr. Dorvelas Dorval, with an intimation that we should subsequently lay before our readers his letter, containing an account of his conversion, and his reasons for seeking communion with the church of Christ at Jacmel. The translation is by Mrs. WEBLEY. It is addressed to the church.

DEAR FRIENDS,

My chief object in visiting Jacmel is to receive Christian baptism, which I believe to be of absolute necessity, not indeed to salvation, but as the most lively example we can give to the world, and as the true door of the church.

Certainly it would have been easy for me to become a member of some other church, since there are several churches in this country. But I have chosen yours on account of your principles with regard to communion.

My conversion has been slow and gradual. It is the result of meditation, of study, and of counsel, and has been sustained by divine light.

Brought up in the midst of pagan society, I imbibed from the cradle the ensnaring doctrines of catholicism, which have been, and are still the source of the calamities of this country. Like all my contemporaries, I have had my proud moments of worldly life. It was in this state that at nineteen years of age I was called to take part in the events which have developed themselves in my country. At one time a soldier bearing arms against men who but yesterday tendered me a fraternal hand, I felt even in the pre-

sence of the enemy a protecting hand arrest me. At another time, when perhaps from inconsideration I was compelled to seek at sea and in commerce the profits of trade, and when driven about by the tempest and in the midst of waves, I felt this same hand direct my steps.

In this transition from the noise of the battle-field to the positive and turbulent life of a merchant I retired to the north, still divided between God and the world.

About this time the mission family, composed of Mr. and Mrs. Jones, and Miss Howard, now present, arrived at Port de Paix.

Through instinct and social feelings I introduced myself into this family. I attended assiduously their worship; I heard with attention the sermons; but I rejected every overture of mercy; I doubted still!

Moved by her kind and sisterly feelings, and filled with that sanctity which the Divine Spirit deposits in a pure and noble soul, Miss Howard undertook with me a course of religious reading—teachers one of the other of French and English, for nearly a year. We read together the New Testament, and often discussed its most sublime doctrines. At first my pride triumphed over all, and so we aban-

doned for a time the subject. Confiding, however, in the commission of our beloved Saviour, she again made an appeal to my conscience. She fulfilled her duty, for she is a missionary; at length I listened to her entreaties, and through her influence and the force of her arguments I was convinced. I was therefore conquered by a young lady whom God employed as the instrument of my conversion, aiding us both by His gentle influence.

Judge then for yourselves, my dear friends; it will be very delightful for me to take my place amongst you as a brother, and to be able by my deportment to justify the confidence you may place in me. And although I may not be of the same town as you, my labours, however, will not be unknown to you.

*Mr. Dorval's address at the Missionary Meeting.*

Inexperienced still in the subject for which this important meeting is convened, I do not pretend, dear hearers, to make a discourse or to address you amply on matters which require force of argument, intimate acquaintance with theology, or profundity of thought, but I speak to you from the inmost depths of my soul.

My conversion to the faith of Christ is quite recent, and speaks for itself. It is the result of self-examination, of mature reflection, and of meditation on the truths of the gospel. It is a living testimony to the efficacy of the divine word of our beloved Saviour, the Lord Jesus Christ. May it enlighten for many the perplexing route which leads to salvation, and be for all a cause for joy and rejoicing.

A sublime code, regulated under the inspiration of Most High, must govern the world. Happy they who, by divine aid, feel its gentle influences. This code, which all can understand; these statutes, which condemn all, and yet absolve all, are within the reach of all intelligences, from the tender and impressionable child to the mature old man who has become burdened by the events of life. The holy Bible, reuniting in itself every thought and every state of being, is the one and indivisible word emanating from the Author of all things. Issuing from the pen of sacred writers, and from times the most remote, it has traversed ages, and been handed down to us living and incontestable. Oh, what glory for man! What a signal favour for this master-piece of the creation; an all-wise and bounteous Father made him in his own image, breathed into him an immortal soul, and dictated to him immutable laws for his government here below, and for the salvation of that soul in a happy eternity.

In order to read profitably the Holy Scriptures so that their revelations may be clearly manifested to us, it is necessary that we bring

to them that uprightness of heart, and that purity of sentiment which ought to be the portion of every thinking being. The wicked understand them not, for it is said, "the wicked worketh a deceitful work."

Ages have spoken; the face of the world has been changed; nations have succeeded nations; conquerors, more truly devastators, have invaded and ravaged the fairest countries of the globe; laws have replaced laws according to the light and passions of different epochs, and one philosophy has contradicted the dogmas of another philosophy, but the impure weapons of pride and human weakness have been broken in presence of the doctrines which Christ professed, and which he sealed with his blood.

Buried in the darkness of the middle ages the holy Bible arose glorious and triumphant with Luther and Calvin.

Oh, how are such men as Voltaire and Volney to be pitied, who, stifling in themselves every principle of humility, have with a poisoned knife, and without the least reflection, dissected these great truths only to throw the fragments in the face of people still struggling in the swathing bands of paganism. And have they been able, these eminent geniuses, after having thus kindled the spark of discord amongst the sons of the same God, to reunite these palpitating fragments, and build up a work which should attest the sublimity of their intelligence? Oh what immense good might have resulted to the world, if with deep searchings of heart they had investigated them with a scrutinizing eye, and with the disposition which characterizes the Christian, and then given free course to the boldness of their pens. But, oh, wanderings of the human mind, even their objections and their controversies have only served to heighten the splendour and show forth the truth of the object they sought to obscure. Yes, it would have been easy to shake our convictions had it not been possible to oppose Isaac Newton to these grand illustrations as one of the greatest apostles of evangelical doctrine—Isaac Newton of whom it has been said, "if all the learned men of antiquity and of modern times could be united in congress, they would choose him for their president." Homage be rendered thee, O thou great Newton, thou who, descending into the depths of science, didst unveil to the civilized world a great truth in the fall of an apple detached from its stem; thou who, struck with admiration, didst on thy knees recognize the presence of a God invisible and perfect, spread over all his works and manifested in every page of his holy word.

Would you have a proof of the irrevocability of the Bible? See how, in spite of the minute differences which exist between the protestant sects, they all attach themselves to it as to a majestic trunk to be nourished by its bounteous sap. And the Bible is to the



Christian church what the oasis in the midst of the desert is to the caravans of the wandering tribes.

Its marvellous effects are incontestably manifested in the civilization of different countries. See learned Europe; see England, that queen of the world, throwing her luminous rays over the remotest corners of the globe; see those proud states of the American Union which, with giant stride, seem anxious to attain the confines of all Northern America. See what profound peace these two great people generally enjoy; and the infamous system of slavery disappearing daily from the code of nations, because it does not exist in that of God. Interrogate those tribes which overrun the African shores, and surely they will tell you that their fetishism falls before the power of the gospel, never more to rise. Transport yourselves to the Asiatic regions, and you will see at every step the errors of Buddhism give place to the everlasting truths of Christianity. Penetrate the labyrinth of the Oceanic Archipelago, and, wrapt in astonishment, yet with humble and contrite hearts, you will see ferocious savages changed into civilized men, and come forth, as by enchantment, from their dark forests to yield themselves to the persuasive voice of the generous missionaries who carry them the word of life.

And you, Haytians, will you remain cold and insensible to the perusal of this holy word which is to other nations the most

powerful lever of mental progress, of goodness of heart, and of purification of morals? That word is clear and precise, and never yet has man risen to the greatness of its simple yet sublime style. Look again into your own hearts, and see what numerous examples of patience, of peace, of submission to established laws, and of regularity of conduct, those brethren give you, who with one accord sing praises to the Lord whilst following Christ in the revelation of his holy will.

Read then the Bible for yourselves; read it as much for your temporal as for your spiritual benefit. Let the mother at the domestic hearth make it the subject of her familiar conversations with her children; let the young man just commencing life make it his fond companion and his guide in the commerce of life; and let the old man, whose tomb will soon open itself, seek in it his consolation and the guaranty offered to his soul which longs for eternal rest!

It is only by the observance of these divine precepts that you will really feel the sweetness of the ties which now unite you, and that your children will learn to taste the joys they ought to meet with under the paternal roof. And, O Haytians, it is only by your intimate acquaintance with the holy Bible that you will raise yourselves to the dignity of your being, and justify that intelligence which God has portioned out to all his creatures, and which alone will fit you to pre-serve yourselves at the banquet of nations.

## SUBSTANCE OF AN ADDRESS

DELIVERED BY REV. J. MAKEPEACE AT BIRMINGHAM,

JULY 30, 1851.

In this eventful juncture of our mission's history one is painfully sensible of the contrast presented between the conduct of our churches and that of the country, when, during the late memorable Punjaub campaign, the mournful tidings came of the disastrous slaughter at Chilianwalla. The whole nation was convulsed from the centre to the circumference, and communications passed rapidly between the Indian authorities in Leadenhall Street and the first minister of the realm. The emergency was great, and loudly called for prompt and energetic action; nor was there on the part of our rulers the least hesitancy or indecision. From among the foremost of England's generals, one whose very "name was legion" was commissioned to proceed without delay to the distant scene of war, in order to retrieve our tarnished reputation and save our Indian empire from impending dissolution. But when in a nobler warfare and on a more glorious battle-field the heroic warriors of the

cross have fallen in quick succession, the news, instead of coming like a shock, causing a sympathetic thrill to pass as an electric current through our churches, and prompting the anxious cry, "Who will go for us?" to stand in the breach, awakened no visible wide-spread concern to the fearful necessities of our position abroad. I here allude to the many deaths that have recently occurred in our missionary band. Instead of our churches rising up, as one man, in the true spirit of Christian chivalry, to obey the call of duty and ward off threatened danger, they tacitly consent to the disbandment of our forces and the evacuating of outposts hitherto successfully occupied in favour of the enemy.

Brilliant exceptions there are, but generally speaking, our churches would appear to have settled down into the lull and calm of an imperturbable indifference. Such apathy and at such a crisis is, alas! too truly confirmative of the fact of the gradual wane and

decline among us of a deep-toned earnest missionary spirit. While I speak advisedly, God forbid that I should speak harshly on this subject—for I know my own deficiencies and lack of zeal—but though many may for a time be deeply moved by our recitals and appeals, yet, if there be no practical exemplification of their interest, of what account must we hold these outward expressions of sympathy, but as so many nonentities, or as those shadowy, impalpable forms in the heavens, which anon arrest the eye, and then melt into vacancy. That I do not judge severely is evident from the fact that notwithstanding reiterated entreaties for augmented resources, no general effort is being made to meet the growing exigencies of our foreign mission. It is now becoming a grave and weighty question whether, inasmuch as all the meetings that have been held, and the addresses that have been delivered, and the appeals that have been presented, have been of no avail, we must not retrace our steps and betake ourselves to an inglorious retreat. The abandonment of stations where the labours of your missionaries have been accompanied with manifest tokens of the divine approval, cannot be too earnestly deprecated; but, inasmuch as the committee are only the almoners of the bounty of the churches, they are shut up to the adoption of this untimely measure owing to their present crippled and straitened means. I say *untimely*, because on account of the extraordinary access now afforded to the teeming myriads of India, the very reverse should be the case. It is deplorable beyond all expression that, in this age of unparalleled facilities for carrying on evangelistic operations in foreign climes, coupled with the present prosperous state of our commerce and trade, our great institution should be languishing for lack of adequate support.

Looking at these sober facts, it is devoutly to be hoped that a spirit of deep seriousness will pervade this assemblage, and that from us shall emanate an influence that shall vibrate through the cities and towns of our land, even to its uttermost borders. Far be it from me to wish that this meeting should wear a sombre and gloomy aspect, but there may be a vast amount of erroneous feeling prevalent, regarding the proper design of these annual gatherings, which it may be needful to correct. Whilst some may regard the time spent at these meetings as wasted and profitless, many may come to them as to an evening's entertainment, in order to be amused, regarding the whole as a kind of intellectual recreation. They altogether forget that we are come on too solemn a service, that we are not like so many fire-flies to emit, for their pleasure, a few phosphorescent sparks, and that if no other emotions are enkindled than such as may be inspired at the theatre or the senate, we had better, far better, disperse, and betake

ourselves to some more useful occupation. Our speeches and our meetings are the veriest futilities, if succeeded by no substantial practical result. We may excite by our addresses an apparently hearty enthusiasm in the work, but, after a brief period, this glowing zeal is found to be ephemeral and fictitious, and nothing more than a wild fire upon the altar. Now, we gain nothing by this frothy effervescence of animal feeling; on the contrary, we may lose, as it generally happens that a period of unusual excitement is followed by a season of dull, spiritless, morbid inaction.

Dismissing, however, any other preliminary topics, I would address myself briefly to the consideration of the causes and consequences of that apathy which our churches manifest in respect of the pressing exigencies of our Indian mission. This may perhaps be accounted for partly on the principle that "hope deferred maketh the heart sick." While gladdening tidings have arrived of rich harvests that have been gathered from other fields of foreign labour, India has been represented as an almost interminable waste of burning and barren sand. Their ardour may have cooled and their interest evaporated, as the result of disappointed expectation. Such parties, however, do not fully consider the number and nature of those obstacles which the missionaries in the east have had to surmount, obstacles which have not interposed to block up and barricade the way of evangelistic exertion among the negro race or wild and uncultivated savages. The gigantic systems of oriental superstitions have no parallel in any other country on the face of the earth. If it be borne in mind that Indian idolatry is upheld by an educated and multitudinous priesthood, is rendered imposing by the splendour of its temples and the magnificence of its festive rites, "venerable by sacred books and a faith too ancient for its origin to be calculated, is fortified by prejudices the most powerful, and by the terrors of an excommunication truly fearful" and overwhelming, no wonder that for so long a period it has bade successful defiance to the attacks of all assailants. Consider, further, the utter disproportion between the means employed and the magnitude of the work to be achieved. You have, for example, about two hundred missionaries to about two hundred millions of people, and these scattered over a superficial area of nearly a million of square miles. You may literally travel over immense tracts of country, nearly equal in extent to some continental states, without meeting with a solitary evangelist, native or European. Alas! what are these among so many! One man, on an average, to a million, especially among a people of strange lips, with an almost endless diversity of customs and creeds, such as can scarcely be retained within the grasp of the most



tenacious memory! What extended good could you hope *speedily* to realize in such a sphere from so numerically feeble and widely-scattered an agency? What if the inhabitants of this noble town of Birmingham, the rising midland metropolis of our noble England, were to be multiplied fourfold, and if then they were enshrouded in the darkness and encased in the superstitions of our Druidical forefathers, how would you view the efforts of a solitary missionary stranger who should suddenly appear to effectuate their entire and immediate conversion? Would not all right-thinking men, comparing the greatness of the task with the inadequacy of the means, unhesitatingly declare the project to be hopeless and futile in the extreme? With how much greater truth may not the same be affirmed regarding the entire and immediate evangelization of India! Oh, would you not pronounce it absolutely preposterous, as the very quintessence of folly, for a few men to seek with gold-beaters' hammers to beat down and pulverize the pyramids of Egypt, or the mountain-masses of the Appennines and Pyrenees; or with a fence of green withes to check and arrest the rapids of Mississippi or the cataracts of the Niagara; or by a few fires, kindled at remote distances, to melt and liquefy the Alpine glaciers or the colossal icebergs that float in the Arctic Seas? Equally absurd would it be to expect that within a few years a handful of missionaries, grappling with unimaginable difficulties, and scattered over an immense and thickly-peopled continent could batter down and demolish the towering adamantine fortresses of India's superstitions. If then any vindication be at all required of our Eastern mission, you have a most triumphant one in the two-fold consideration of the mighty antagonistic forces that have been marshalled against us, and in the paucity of men that have been sent forth to encounter and overcome them.

But, further, those who may be grown weary in well-doing, because of the slow progress of the work, overlook the great preparatory measures in which we have all along been engaged. The missionaries employed by the different sections of the Christian church have hitherto acted as pioneers, pursuing, according to their several preferences and views, diverse plans of operation. Through their various yet combined endeavours, the ground has been extensively cleared, valleys have been exalted and hills brought low, mines have been dug, breaches have been made, and vast stores of ammunition have been collected in readiness for one grand and triumphant attack on this the most stupendous stronghold and citadel of Satan. And can these be regarded by any as light and trivial achievements? To drop the metaphor, is it nothing that there is now scarcely a language or dialect of India which has not been

acquired, and into which the scriptures, in whole or in part, have not been translated? Is it nothing that from our numerous mission presses there are emanating multitudes of tracts and religious works, which secure for themselves a wide-spread circulation and attentive perusal? Is it nothing that the system of Hindooism is now disowned and despised by hundreds of native youth who have been trained in our missionary colleges and schools, and that at our different stations we can number, not simply by hundreds, but by thousands, the genuine converts to the faith of Jesus? Is it nothing that in the several mission churches scattered over the length and breadth of the land, we have "converted representatives of its every tongue, and kindred, and tribe," so that there is scarcely any form of error over which the doctrines of Christianity have not triumphed, nor any species of worship which its ordinances have not supplanted?

To some these statements may sound as the trite and tedious iterations of what we may read in every missionary chronicle; but to those by whom all the circumstances have been duly pondered and weighed, it will be delightfully evident that we have been engaged in no bootless enterprise and await no doubtful issue. And oh! were you now dwelling in India we might take you to the foot of one of its most stupendous mountain ranges—the cloud-capt Himalayas, whose pinnacles are covered with the snows of an eternal winter, and as you gazed in mute astonishment on its "unscalable heights" and invulnerable ramparts, you might behold in them fitting emblems of the unscalable heights and firm defences of heathenism. But we would bid you not to be dismayed, much less to despair. "Those everlasting mountains shall be scattered, those perpetual hills shall bow." The sure word of prophecy bids us to expect that, with aught of commensurateness in the means employed, and with the aid of the Almighty Spirit, the downfall of Hinduism will be hastened, when, shivered into a myriad fragments, this mighty citadel with all its bulwarks and battlements and towers will vanish away like a dream amid the visions of the night. In expressing ourselves thus strongly we are not to be told that these blissful hopes are but the blind hallucinations of mere theorizing speculators or the day-dreams of fiction and romance. We are not to be told that we are pursuing in idle chase some *ignis fatuus* as it sports, in illusive dance, over marsh and moor. No, the "mouth of the Lord hath spoken it, and in his word do we hope."

In all our "labours of love" our solace and stay must be the "patience of hope." Great designs are not accomplished at once, "though the vision tarry we must wait for it, in the end it will speak and not lie, it will surely come, it will not tarry." Let us then

awake out of sleep, and, shaking off dull sloth and drowsy indifference, gird ourselves afresh to the work. In our meditations upon the word of the everliving God, let us endeavour to understand more of the meaning and to be filled increasingly with the spirit of its glorious predictions. And in all our labours let us seek more vividly to realize, and more intensely to anticipate, the grand and blessed consummation when every beleaguered citadel of error shall unconditionally surrender, and their myriad inmates transfer their devoted allegiance to him who is their rightful King and Lord; when Antichrist, the arch-deceiver of the nations, shall be violently hurled from his imperial throne, and stript ignominiously bare of the symbols and ensigns of his usurped supremacy; when the multiplied forms of idolatry and will-worship in all lands shall fall like stricken and lifeless corpses to the ground, only to be gathered up and thrown, a loathsome mass of corruption, into the abyss of Tophet, as fuel for the devouring fire; when the "pure and undefiled religion" of the Son of God shall pervade all realms and sanctify all people, and when the splendours of the millennial era of purity and peace shall cast the glories of all foregoing time into complete and perpetual eclipse.

But further, I would ask whether this apathy results from a want of confidence in your agents? Do you regard them as deficient in talent, devotedness, or piety, and therefore as possessing feeble claim on your generous and hearty support? In bearing my humble testimony to their worth, permit me to say, that, generally speaking, there exists among them a combination of gifts and graces happily adapted to the diversified requirements of their allotted fields of labours. But not to dwell specifically upon the varied endowments of the brethren, let it suffice to observe that some among them take first rank as translators of the scriptures and preachers in the native tongue. With respect to the former department of labour, it is a remarkable fact that our mission has never wanted able and gifted men to transfuse the lively oracles of God into the various dialects of Hindustan. Not to mention the Urdu, Sanscrit, and other versions, the unrivalled translation of the whole bible into Bengali, a language spoken by at least twenty-five millions of people, is a proud and lasting memorial of the extensive acquirements and profound erudition of the agents of this Society. In various other ways, they have rendered valuable contributions to the Christian vernacular literature of the country. The multiplication of such men to an extent at all proportionate to the demand would greatly accelerate the period of India's evangelization.

It may be replied that I plead for too much, and that the grand desideratum is an indigenous ministry. I answer, yes; India

must ultimately be evangelized through the instrumentality of her own sons, but in order to secure a large and effective corps of native evangelists, you must first provide a large and effective European staff. To compass this all-important object, ampler pecuniary means must be placed at the disposal of our committee. Nor is this at all beyond the range of possibility. To those who have compared the receipts of the foreign mission with the financial condition of our churches, it will be painfully obvious that our denomination has fallen far short of the attainable standard of Christian liberality. Is it not for a lamentation and a shame, and here I quote from official documents, that the amount realized for 1836 in thirty-one counties of England did not afford more than an average of one-third of a penny per week for each member, whilst hundreds of our churches contributed nothing whatsoever. That in 1840 nearly three hundred baptist churches made no collections, and these by no means the least wealthy in their respective localities, and that in 1849, if we distribute the general income of the Society realized in England among the several English churches, whose numbers are given in the Baptist Manual for that year we have an average of about a half-penny per week for each member. But there are about four hundred churches whose numbers are not reported so that the average would be less than even this insignificant fraction. Alas! and is this the gauge and measurement of the interest taken by the baptist churches of Britain in the great work of evangelizing the nations? Is this the maximum of their sanctified benevolence? Is this the very summit and climax of their Christian philanthropy? Ah! here comes a question of intense and thrilling moment. Are the churches of the Redeemer in this land unable or unwilling to obey his parting injunction, "Go ye into all the world, and preach the gospel to every creature?" Are they unable? Then how unutterably pitiable is their lot! In such a case, well may our chapels be hung round with mourning, and our members gird themselves in sackcloth, inasmuch as Christ has given a commission which they cannot execute, enjoined a duty which they cannot fulfil, imposed an obligation which they cannot discharge.

Such a supposition, however, cannot for a moment be entertained. We must utterly repudiate the idea, that Christ could thus stultify himself and bring discredit upon his cause. Having issued his commands to his disciples, who can question that he has also vouchsafed the requisite ability for their adequate performance? Not a doubt can exist that if every evangelic church in Christendom and believers in all lands were to arise, in a spirit of faithfulness to the strenuous discharge of their high delegated functions, they would



find themselves possessed of abundant resources for transmitting, at no distant period, the blessings of salvation to the uttermost ends of the earth. The ability being admitted, there presses upon us the second inquiry, and, alarming alternative! Are we unwilling to obey the gracious behest of our ascending Lord involving as it does the everlasting welfare of myriads of our benighted fellow creatures? Saved ourselves, and with the means of salvation at our command, shall we not come to the rescue of the perishing in distant climes? Are we not then fearfully implicated in the ruin of the heathen, and shall not their blood be required at our hands? "If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; if thou sayest, Behold, we knew it not. Doth not He that pondereth the heart consider it? and he that keepeth thy soul, doth not he know it? and shall not he render unto every man according to his works?"

But, not to dwell upon this subject, I do not trespass an inch beyond the bounds of propriety and reason when I say, that our denomination has not yet put forth its strength nor exhausted all its appliances for good. Stores of wealth yet lie buried, and latent energies there are, which, if developed, would go far not only to furnish the required complement of men for existing necessitous spheres, but to equip and sustain fresh forces who should carry the battles of the cross into other parts of the enemy's dominions. Whilst some may speak too largely of the pecuniary capabilities of our body, it surely is no exaggeration to affirm that, seeing that the income of our Society is in the main made up of such paltry dribblets, a little well-directed effort would soon raise its receipts to £40,000 per annum.

The universal adoption of the plan of weekly or monthly subscriptions from every member of our churches would tend to aggrandize our foreign mission fund far beyond all that has hitherto been realized. In this advanced age of the world it is a reproach that our great missionary institute should be at all dependent for support upon such contingencies as legacies or donations, or upon the fitful spasmodic efforts at our annual meetings, when a drenching rain or some untoward event may prevent the attendance of the people and damage the collection. What we require is sustained and continuous effort on the part of each member, according to his ability, and with due regard to other objects, *throughout the entire year*. In this the noblest of all enterprises, our zeal should be uniform and unintermitting, resembling that sacred fire—the primitive object of oriental worship—which, day after day and month after month, glowed with unabated effulgence in the ancient cavern-temples of Mithra. In those subterranean shrines, this deified em-

blem of celestial purity was never suffered to be extinguished, nor even to shine with feeble and tremulous lustre, but "continually ascended in a pure bright pyramid of flame, and was fed with the richest gums, the most fragrant oils, and the costliest perfumes of the East."

This indifference to foreign claims has been, and may yet be, attended with disastrous results. It is an established principle of the divine government, "There is that scattereth, and yet increaseth: and there is that withholdeth more than is meet, and it tendeth to poverty." This principle would appear to have been most strikingly verified in the recent experience of our mission. About two years ago, official letters were despatched by the secretaries to your agents abroad, urging the necessity of immediate retrenchment. From that period may be dated the losses which with unexampled rapidity have come upon the Society in the death of devoted and talented missionaries. The churches "withheld more than was meet," and the accomplished Davies fell "amid the greatness of his way." The star of Ceylon set prematurely in its Eastern horizon. And then his noble-hearted colleague, Dawson, is repeatedly smitten, until compelled to undertake a voyage homeward, when lo! amid the hurricanes that sweep the seas, the fated vessel founders, and passengers and crew now lie entombed amid the catacombs of the deep. The churches "withheld more than was meet," and calamity after calamity befell our West African Mission, until not a single European missionary was left to superintend operations. The gifted Merrick was snatched away amid the flush and pride of his career; and now Newbegin is numbered with the dead; whilst other devoted men have been removed from the consecrated scenes of their earthly toil, with none to catch their falling mantles and carry on their labours. Surely in these distressful visitations our churches should hear a cry, deep and prolonged, ringing in their ears, giving them no rest day or night, until they arouse their slumbering energies, and repair the breaches that have been made in our thinned and shattered ranks. Oh! is there not great cause for humiliation before God on account of our present and past shortcomings and neglects? What a joyful event would it be, and how would it augur well for the future prosperity of our mission, if, as has been elsewhere recommended, all our churches would, with united assent, set apart a day for the confession of these our sins, and the imploring of the divine forgiveness and favour! What showers of blessing might we not expect, if all our members were deeply impressed with a sense of their demerit, until, under the smittings of a genuine contrition, every closet became a "Bochim," and every sanctuary a place of tears, and one

and all, before the footstool of the divine mercy, renewed the covenant of the venerable fathers and founders of our mission: "We have solemnly bound ourselves to God and one another, to strain every nerve in the good work." Then, oh! then, would our pastors at home go forth to their several spheres, quickened by the impulses of a renovated life; and then, too, would your missionaries abroad, with their forces recruited, and their spirits refreshed, rapidly bear the standard of the cross over the embattled plains of heathendom, until the universal conquest be achieved, and the triumphant shout be raised over the routed armies of the aliens, "Alleluia! the kingdoms of this world are become the kingdoms of our Lord and of his Christ."

Making, however, still further reference to that great principle which I am anxious to press upon your consideration, I do unhesitatingly aver, on the authority of the word of God, that to *impoverish the mission*, is the sure way, both temporally and spiritually, to *impoverish yourselves*. This divinely-enunciated maxim holds good in respect alike of churches and individuals. To the carnally-minded it may appear an unsolvable enigma, that in the very act of giving to the Saviour's cause, the means of giving will be increased. But to him who relies implicitly on the divine testimony, it is matter of blessed experience, that the conscientious discharge of prescribed duty is ever attended by the rich outmeasuring supplies of the divine bounty and grace. That humble believer, who, from a sincere desire for the spread of the Redeemer's glory, contributes from his scanty pittance to the support of missionaries among the heathen, shall find that he is not a loser but a gainer by the deed. The barrel of meal shall not fail, and the oil in the cruse shall not diminish, but both shall be mysteriously multiplied, so long as relief be extended to the famishing in distant lands. And thus it will be in respect of churches. The more a missionary spirit is cultivated and cherished by any community, the more will Christianity thrive and flourish within and around it. The expansion of your sympathies to the destitute abroad, will infallibly be followed by the enlargement of your boundaries at home. It is a law of the spiritual world, that the "spiritual life recruits its own energies just in proportion as it expends them upon others—enlarges itself by just so much as it gives." And one reason why we lack the necessary funds for foreign purposes, is that this great scriptural truth does not abide as a living conviction in the hearts of our people.

Not long ago, I read a truly startling account of an anti-mission baptist church in some part of America. It was stated that the oldest

and ablest preacher acknowledged to a brother minister in a personal argument, "that he did not think he had been instrumental in turning one sinner to God." The other replied, "What! you have been preaching well nigh fifty years, and are not aware that you have been instrumental in the salvation of a single soul?" "No," said the grey-headed anti-mission preacher, "I do not think I have." Alas! what a mournful and heart-rending confession, and how corroborative of the truth of holy writ, that it is only "he that watereth others, that shall himself also be watered." Set in contrast with this the case of a church in Oxfordshire, which I visited last year on behalf of the mission. Through the blessing of God upon our efforts, several members were incited to greater activity on behalf of the heathen; and the result has told most favourably on the advancement of the cause of Christ among themselves. So soon as they increased their exertions to send the gospel abroad, down came the blessing at home; a most cheering revival commenced, and many in the neighbourhood began to inquire the way to Zion with their faces thitherward. From the two instances I have cited, you have a thorough illustration of this principle of the divine economy, and which is as fixed and immutable as any law in the natural world.\*

If we fail in the fulfilment of commanded duty with regard to the conversion of the world, God will not smile upon us—he will verily abandon us, and upon all our projects there will descend the withering blight and mildew of his curse. No other enterprise will prosper. Your local societies will languish or die, and our members, instead of growing like the palm, and flourishing like the cedar in Lebanon, will become as the trees of the forest when scathed by heaven's lightnings—dry, sapless, and shrivelled trunks, without foliage and fruit.

Let us remember that in subserving the mission cause we are identified with all that is sublime in the character of God, and with all that is solemn in the destinies of man. And though we may not be able to engage personally in foreign service, yet, as the result of your self-denying endeavours, the work of mercy may so rapidly progress as that hereafter sanctified multitudes, in this or other worlds, may hail your name with gladness, and whosoever and wheresoever you may fall, it shall be amid the smiles of heaven and the tears of a regenerated people.

\* This apathy in the great work of evangelization is exerting a baneful influence upon our English churches, as is evident from our Association statistics, some of which are given in the Baptist Magazine of August. The rate of increase is most lamentably low.



## HOME PROCEEDINGS.

Missionary meetings have been held during the month in the counties of Glamorgan and Monmouth, at which the Revs. F. TRESTRAIL, W. LANDELS of Birmingham, and J. JENKINS of Morlaix, have been present on behalf of the Society. A similar series of services has taken place in Cornwall, the local brethren having in this instance the aid of the Revs. N. HAYCROFT of Bristol, and — JARROM late a missionary in China of our General Baptist brethren. At Brighton the Rev. W. BOWES has advocated the cause of missions in Bond Street Chapel, and at Sevenoaks meetings have been held by Rev. E. CAREY and Mr. UNDERHILL. Our missionary brother, Rev. J. MAKEPEACE, has addressed audiences in Birmingham and in the midland district on missionary topics. His powerful address at Birmingham, we subjoin at the special request of many that heard it, not without hope that its weighty sentiments and powerful appeals may produce the like happy effects on the minds of our readers.

Some important subjects have engaged the attention of the Committee. A special meeting was summoned for the 13th of August, at which the reports of our Deputation respecting Serampore College, together with Mr. MARSHMAN's correspondence, were fully and at great length considered. The conclusions arrived at have been forwarded to Serampore, and not without the expectation that Mr. MARSHMAN will fully concur in them. So soon as his assent is received, we shall gladly lay them before the constituency of the Society.

In the evening of the same day, a conference was held with four of the brethren who have recently arrived in England from Jamaica, on the state and prospects of the churches in that island. Their statements require the fullest deliberation. It was therefore resolved that they should be requested to put in writing their views, that they might be considered at the next quarterly meeting of the Society, which was fixed for Wednesday, October 15.

For some time the Committee have wished to place the Bahamas mission on a somewhat different plan, the chief feature of which should be the giving the native teachers a full pastoral oversight over the churches they serve, and at the same time afford to those churches an entire liberty of action in carrying forward the interests of Christ's kingdom amongst them. After a lengthened correspondence with the two brethren labouring in the colony of New Providence, and no formidable objection appearing to the course proposed, the Committee have resolved to commit to the senior missionary, the Rev. H. CAPERN, the execution of the plan. As this will release Mr. LITTLEWOOD from his arduous engagements among the out islands, it is further proposed that he should attempt the re-establishment of the mission on the north side of the island of Haiti, which was interrupted in 1846 by the acts of the local government. The church then scattered has lately been re-organized by the settlement there of some members of the Turk's Island mission, and Mr. RYECROFT has strongly appealed to the Committee for aid to place it on a permanent footing. It is hoped by these arrangements to extend the Redeemer's kingdom into parts not yet evangelized, to diminish the cost of the Bahamas mission, and to place on the firm basis of scripture precept and duty the numerous churches it has pleased the great Head of the church to raise on those comparatively infertile and rocky islands. It will be understood that this plan is for the present confined to the colony of New Providence. We trust that the prayers of our friends will be frequent that their

native pastors and churches may walk together blamelessly in all the ordinances and commandments of the Lord.

We are happy to state that our unwearied brother, Mr. ALLEN of Ceylon, will shortly, in God's good providence, receive the aid he has so long besought. The Rev. J. DAVIS and Mrs. DAVIS sailed in the ship *Severn*, on the 14th of August, for that field of labour.

Our readers will be pleased to know that the widow and three children of the eminent Dr. JUDSON have arrived safely on our shores, after a very long and somewhat perilous passage. Mrs. JUDSON will in a few weeks leave for the United States.

Recent advices from Africa give a favourable account of the health of Mr. and Mrs. SAKER and Mr. WHEELER; the latter had, however, suffered twice from fever, and for some days his life was in danger.

With much anxiety we call the attention of our friends to the state of the funds of the Society. These show a decrease on last year's receipts of about £1000. Their kind efforts are urgently and continually required to sustain our operations, and even to extend them, for at no time were the prospects of success from the display of divine blessing more favourable.

May we again urge a request which we made some time ago, that the Treasurers of our Auxiliaries will remit on account as often as may be convenient. It is surprising what a difference this practice, if generally followed, would make in the financial condition of the Society. It would go far to prevent the necessity of *borrowing*, at least to any great extent, and thus save a considerable sum in interest, which often forms a serious item in the expenditure.

### FOREIGN LETTERS RECEIVED.

AFRICA .....	CLARENCE .....	Saker, A. ....	April, 19, May 21.
		Wheeler, J. A. ....	May 21.
AMERICA .....	UTICA .....	Pickton, T. B. ....	July 7.
ASIA .....	AGRA .....	Williams, R. ....	May 26.
	CALCUTTA .....	Thomas, J. ....	June 2.
	CHITOURA .....	Smith, J. ....	May 26.
	COLOMBO .....	Allen, J. ....	June 9.
	DACCA .....	Robinson, W. ....	May 28, Aug. 14, 1850.
	INTALLY .....	Pearce, G. ....	June 2.
	MADRAS .....	Page, T. C. ....	June 5.
	SERAMPORE .....	Bion, R. ....	May 30.
BAHAMAS .....	NASSAU .....	Denham, W. H. ....	May 30.
		Capern, H. ....	July 12.
BRITTANY .....	MORLAIX .....	Laronn, J. ....	July 11.
		Jenkins, J. ....	July 23.
HAITI .....	JACMEL .....	Webley, W. H. ....	June 5 and 24.
JAMAICA .....	FALMOUTH .....	Clark, J. ....	June 14.
	FULLER'S FIELD .....	Hutchins, M. ....	July 2.
	KETTERING .....	Knibb, M. ....	July 10.
	LUCEA .....	May, J. ....	July 10.
	MOUNT ANGUS .....	Teall, W. ....	June 17 and 27.
	ST. ANN'S BAY .....	Millard, B. ....	June 24.
	SALTER'S HILL .....	Dendy, W. ....	July 3.
	SPANISH TOWN .....	Phillippo, J. M. ....	July 9.
TRINIDAD .....	PORT OF SPAIN .....	Dexter, B. B. ....	July 10.
		Law, J. ....	June 27.



## ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following friends—

- The Ladies' Missionary Working Society, Bloomsbury Chapel, for a case of clothing, for *Rev. J. Allen, Ceylon*;  
 Miss Blundell, for a parcel of Evangelical Magazines;  
 The Juvenile Working Association, Myrtle Street Chapel, Liverpool, for a case of clothing and books, for *Rev. W. K. Rycroft, Bahamas*;  
 The Juvenile Missionary Society, Baptist Church, South Islington, for a box of books, for *Rev. A. Saker, West Africa*.

The Rev. J. Law, of Trinidad, desires gratefully to acknowledge the receipt of a valuable box of clothing, &c., from the Stepney Ladies' Working Society and the Stepney Meeting Juvenile Society.

## CONTRIBUTIONS.

*Received on account of the Baptist Missionary Society, during the month of July, 1851.*

£ s. d.	£ s. d.	£ s. d.
<b>ANNUAL COLLECTIONS.</b>		
Bloomsbury Chapel— Meeting to receive Deputation from India .....	12 11 5	
Juvenile Meetings— Bishopgate Chapel ... Bloomsbury Chapel ... Surrey Chapel .....	0 17 6 5 7 8 1 17 8	
	8 2 10	
Less expenses .....	7 2 10	
	1 0 0	
<i>Annual Subscriptions.</i>		
Betts, Rev. H. J. .... Darkin, Rev. C. .... Gibbs, S. N., Esq. .... Rust, Miss, two years...	0 10 6 2 0 0 1 1 0 2 2 0	
<i>Donations.</i>		
Brunier, Miss .....	5 0 0	
Buxton, Sir E. N., Bart., M.P. ....	25 0 0	
S. G. ....	2 0 0	
Stevenson, George, Esq. Young Men's Missionary Association, for Gototoowa School, Ceylon .....	50 0 0 1 10 0	
<i>Legacies.</i>		
Campion, Mr. Joseph, late of Abington Lodge, Northamptonshire ... Priestley, Mrs., late of Buckingham .....	19 19 0 245 18 9	
<b>LONDON AND MIDDLESEX AUXILIARIES.</b>		
Bloomsbury Chapel— Juvenile Association, for Haiti School .....	3 0 0	
Chelsea, Paradise Chapel— Collection .....	3 10 0	
Contribution .....	1 1 0	
	4 11 0	
Less expenses ...	0 8 6	
	4 2 6	
Hammersmith, on account .....	8 2 2	
John Street— Senior Bible Class, for Colombo School .....	4 10 0	
Spencer Place .....	5 15 0	
Juvenile Auxiliary, for Schools in India .....	4 2 4	
Waterloo Road— Evans, Mr. D., A.S....	0 10 0	
Ready, Margaret, by do. ....	0 5 0	
<b>BEDFORDSHIRE.</b>		
Luton— Old Meeting— Contributions, quarterly .....	4 17 0	
Union Chapel— Contributions (monthly) .....	41 12 9	
<b>BUCKINGHAMSHIRE.</b>		
Amersham, on account .....	58 0 0	
Contributions .....	0 4 0	
Do., Juvenile .....	0 15 0	
Do., Sunday School Class .....	0 1 9	
<b>BRICKHILL, GREAT—</b>		
Collection .....	2 0 5	
Contributions .....	0 14 0	
Do., Sunday School, for Schools in India .....	2 1 0	
<b>MISSENDEN, GREAT—</b>		
Collections .....	2 18 8	
Contributions .....	0 14 5	
<b>SPEEN—</b>		
Collections .....	2 15 2	
Sunday School .....	0 7 3	
<b>CAMBRIDGESHIRE.</b>		
Chesterton— Contributions, Juvenile .....	1 15 0	
<b>CORNWALL.</b>		
Redruth— Anon. ....	1 0 0	
<b>DEVONSHIRE.</b>		
New Passage, near Devonport— Rackett, Mr. Thos., for Haiti Chapel ..	0 5 0	
<b>ESSEX.</b>		
Braintree— Collections .....	7 0 0	
Contributions .....	5 3 8	
Earl's Colne— Collection .....	3 3 6	
Contributions .....	2 7 6	
Halstead— Contributions .....	3 0 0	
	20 14 8	
Acknowledged before and expenses .....	11 16 0	
	8 18 8	
<b>WITHAM—</b>		
Thomasin, Geo., Esq.	1 0 0	

		£ s. d.			£ s. d.			£ s. d.
<b>GLOUCESTERSHIRE.</b>			<b>Moulton—</b>			<b>Crawkerne—</b>		
Woodchester—			Collections.....	3 5 2		Collection .....	3 0 0	
Collection .....	1 0 0		Contributions .....	3 14 10		Contribution.....	0 10 0	
Contributions .....	0 7 0		Northampton, Grey			Do., Sunday School	1 12 0	
<b>HAMPSHIRE.</b>			Friars' Street .....	3 11 6				5 2 0
Beaulieu—			Pattishall .....	3 4 0		Less expenses ...	0 15 2	
Burt, Rev. J. B., for			Ravensthorpe .....	5 0 0				4 6 10
Initially.....	5 0 0		Roads—					
<b>KENT.</b>			Collections.....	3 8 6				
Smarden—			Contributions .....	2 19 6				
Contributions .....	1 11 0		Proceeds of Tea.....	1 12 0				
<b>LANCASHIRE.</b>			Proceeds of Tea.....	2 1 0				
Liverpool—			Towcester—			<b>STAFFORDSHIRE.</b>		
Lister, Rev. J. ....	1 0 0		Collections.....	7 2 6		Hanley, New Street—		
Pembroke Chapel—			Contributions .....	13 2 9		Juvenile Society, for		
Contributions, half			Do., Boys' Bible			Africa.....	8 0 0	
year .....	80 0 0		Class .....	0 11 0				
<b>NORTHAMPTONSHIRE.</b>			Do., Sunday School	0 1 9		<b>WARWICKSHIRE.</b>		
Blisworth .....	8 15 0		Proceeds of Tea .....	2 10 6		Birmingham, on ac-		
Brington—			Less expenses .....	8 15 0		count, by Mr. J. H.		
Collection .....	1 15 0					Hopkins.....	60 0 0	
Contributions .....	0 13 2							
Buckby, Long .....	7 15 0							
Bugbrook—								
Collections.....	9 6 5							
Contributions .....	2 7 8							
Hackleton—								
Collections.....	7 14 3							
Haddon, West—								
Contribution .....	1 0 0							
Harpole—								
Collections.....	3 4							
Contributions .....	2 15 10							
Kingsthorpe .....	2 9 0							
Kislingbury .....	9 16 0							
Milton .....	13 18 0							

## CONTRIBUTIONS

*For the "West India Cholera Fund," received up to the end of July 1851, continued from the July Herald.*

	£ s. d.
Waltham Abbey .....	20 0 0
Walworth, Lion Street .....	10 7 0

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by William Brodie Gurney, Esq., and Samuel Morton Peto, Esq., M.P., Treasurers by the Rev. Frederick Trestrail and Edward Bean Underhill, Esq., Secretaries, at the Mission House, 33, Moorgate Street, LONDON: in EDINBURGH, by the Rev. Christopher Anderson, the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by Robert Kettle, Esq.; in DUBLIN, by John Purser, Esq., Rathmines Castle; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at NEW YORK, United States, by W. Colgate, Esq. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, and Co., Lombard Street, to the account of the Treasurers.



# IRISH CHRONICLE.

## TO THE PASTORS OF BAPTIST CHURCHES.

MY DEAR BRETHREN,

I am anxious to obtain your concurrence in a plan which cannot be carried into effect without your aid, but the advantages of which would be obviously great.

You are aware that a large proportion of the income of religious societies is expended in the efforts by which that income is obtained. Many of you have seen and lamented this: some thinking that it was a necessary evil, deplorable indeed, but one which could not be avoided; others believing that more confidence in the voluntary zeal of the Christian public would be repaid by spontaneous local exertions. All however agree that it is sad that a large percentage should be taken off from every donation and every congregational collection, for expenses incurred in obtaining the amount.

Are you prepared, then, dear brethren, to do your part in an attempt to proceed on a more healthy and economical principle? If one society should throw itself upon you, relying on your earnestness and steadfast determination, will you regard that society as peculiarly under your patronage, and entitled to your active help? There are institutions which could not do so perhaps with propriety; but the Baptist Irish Society may hope, I think, for a successful issue of the experiment. I have proposed this course; will you second me? The Committee is at the present moment acting upon this plan, not having now a single agent in the country whose business is to obtain contributions, or advocate the claims of Ireland. We appeal to you, the pastors of the churches, to honour our confidence, yourselves recommending to your flocks a society that has thus committed its interests specially to your care.

The object on behalf of which I address you, entreating you to become its advocates, is one whose claims on the friends of scriptural Christianity at the present time are peculiarly self-

evident. Ireland will assuredly drag down this country to its own wretched level, unless it be raised by the influence of God's remedy for its woes. The gospel in its purity, without any earthly modifications or embellishments, is the divinely appointed specific for all the diseases of the human family. Can you not on this principle, dear brethren, address your own congregations on the urgent necessities of unhappy Ireland, and the way in which those who believe the gospel and trust in the almighty power of him who sends it, should exert themselves for its dissemination, assured that by its instrumentality He "will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent?" This is what I am asking you to do. You know enough of the case to plead for it yourselves. The congregations which many of you serve are poor; but the poor will readily respond to *this* appeal, if you make it; it will commend itself at once to their judgment and their hearts; and their contributions, though small, will be valuable, if they come to us without deductions. Many of you have lamentably slender incomes; but you have sufficient generosity to be willing, nay, desirous notwithstanding, that your friends should render some aid to perishing Ireland. Many of you are pressed with other claims, whose number and urgency make it difficult to bring forward this; but in the present circumstances of our native land, none of them are of greater importance than that for which I am invoking you. How little can any legislative measures do to protect us from spiritual aggression! How necessary is it that the holy scripture should be presented to the attention of all classes of the Irish community as the rule, the only rule, of religious belief and conduct! How imperative is the demand for activity on the part of those on whom have fallen the sackcloth mantles of the faithful witnesses in former days



Ireland is prepared to receive the precious seed: O that it might now be sown broad-cast! A greater readiness to listen to the truth than heretofore is generally perceptible. The influence of the Romish priesthood is diminishing, and its present activity indicates an apprehension that its power is in danger. The tidings which we receive from different parts of the country are cheering. "I am again encouraged," is the language of a minister connected with the Society, whose church, once numerous, has been almost brought to nothing by emigration. Writing a few days ago, he adverts to facts which had taken place since the commencement of August as having revived his spirits. A military officer quartered in his vicinity, a member of a Scotch baptist church, had applied to him to baptize two gentlemen residing in a neighbouring town. He did so: a large assembly was collected, and much of the divine presence was enjoyed. Some friends from Scotland and England were there, who were at once surprised and delighted by the attentive and orderly deportment of the congregation. Other gentlemen have been introduced to him, whom he is expecting to baptize. An intelligent and respectable Roman Catholic has been withheld from a profession of scriptural Christianity for some time, by the opposition of his wife; but recently, by reading the word of God, she also has been brought to a knowledge of the truth!

Another brother, in the south of Ireland, has baptized among others, a young man who has felt it to be his duty to leave the establishment, and of whom he gives this pleasing account:—"Trained for the ministry in the church, he was contemplating and preparing for ordination, when his attention was called to the consideration of certain vulnerable points in the teaching of the prayer book. Engaged as a teacher of the classics in several private families, the period in his college exercises arrived at which he intended to attend upon the divinity lectures, and he felt that some decision must be come to respecting his future course. He determined to give the subjects he would be called upon to teach in the church a thorough examination. The baptismal service, absolution, and other things taught, were soon proscribed. Upon the whole he came to the conclusion that he could not minister at the altars of the established church.

About this time he was carrying on a correspondence with a friend of his, a Puseyite, on the differences between the evangelicals and the tractarians. He found that in defending the former party in their views against baptismal regeneration, his principles were at fault. Admitting infant baptism, his opponent seemed to have the advantage against him. About this time I called at the house where he resided to see a lady who frequently attended our place of worship, when he was introduced to me. He soon began to ask me about our doctrines and practices; my statements interested him. He went to the minister under whom he sat, a pious evangelical clergyman, and asked for arguments that would meet what I had said. Dissatisfied with the reasonings of his pastor he sought further information of me. I recommended him to take his New Testament, to find any passages where baptism was named, and examine them carefully with the question before him: Do any of these passages teach infant baptism? He did so, searching not only his English, but his Greek New Testament. By appointment he met the clergyman again, and after a long discussion he placed an octavo volume in his hand, which was to prove that infant baptism came from heaven. I placed Carson beside the loan of his friend and said, Now that you have come to the writings of men, read the two together. The result of the whole has been that he sought baptism and fellowship, and last sabbath, before a full and highly respectable congregation, he made his public profession of attachment to Christ. His wife was in a delicate state of health, or she would have been baptized with him; in a few weeks I trust she will be able to follow in the footsteps of her husband, and of Him who was baptized in Jordan's flood. The baptism made a deep impression on many of the audience, and I trust it will be the precursor of some others."

A respected pastor in the north of Ireland, reports the baptism of a middle aged female, and her regrets that she had not sooner openly acknowledged herself to be on the Lord's side, and adds: "From what I have heard I have reason to believe that others of whom we hope favourably may soon seek to be united to us in church fellowship. The attendance has somewhat improved on the Lord's day, and a pleasing feature



in the state of the church is an increased desire to support the gospel amongst them. I have preached in various parts of the county during the past week to attentive congregations."

In the west, one of our brethren having been visiting a part of the country in which he had been accustomed to itinerate, refers to indications that the seed sown in some comparatively obscure places had not been lost, and mentioning a place to which he went about four miles up the east side of a mountain, adds, "Here I baptized Mrs. A., a respectable woman of seventy-two years of age. Her daughter, Mrs. C., who lives at the west side of the mountain, had fever last winter, when I saw Mrs. A., and she then expressed an earnest desire to be baptized. Some time afterwards she became dangerously ill, during which time she felt very sorry that she had not obeyed the Lord Jesus Christ in that ordinance. When I went to see her on Tuesday last, she was exceeding glad to see me. I do not ever remember to have seen any person so anxious to obey a divine command as she was; not that she put that or any other ordinance in the place of Christ, but she regretted very much having neglected it. Her grandson, a young man of nineteen years of age, expressed a desire to be baptized with her. I liked his spirit and conversation, but as I was not aware of his desire previously, I advised him to give himself to prayer and searching the holy scriptures, until that day four weeks, when I hoped to talk with him again on the subject."

The financial state of the society, though it requires determined and persevering exertion, is by no means hopeless. £1823 was a large debt with which to begin the year in April; but God has not been unmindful of this;

he has inclined some of his agents to contribute to its liquidation, and we know that his Spirit has access to the hearts of others, who are able to render effective aid. Twelve hundred pounds have come into the treasury; and we have not yet received anything from some affluent members of the denomination, who have not been accustomed to stand aloof in emergencies and leave the work to be performed by others. Follow up, dear brethren, what some of our fellow helpers to the truth have munificently begun; and your combined exertions will suffice to relieve the society from those embarrassments by which it has for some years been impeded, and which have at times almost disheartened its warmest friends. There are wealthy baptists who have not yet forwarded donations, on whom your influence may be brought to bear advantageously; and there are the masses, before whom the subject cannot be fairly brought, excepting by your agency. Remember that it is not for anything strange or new that your interposition is requested, but for your own Baptist Irish Society. Try then if you cannot obtain a collection for Ireland this month; or, if not, next month; or, at least some month before the end of the year. Try, at least for once, what will be the effect of your pleading the cause yourselves, before your people who know you, and who will not regard your ardour as official. Try if you cannot send me a list of new subscribers; for there is a crisis in the spiritual state of Ireland which calls for new conscripts to come "to the help of the Lord—to the help of the Lord against the mighty."

I beg to subscribe myself, dear brethren,

Your affectionate fellow labourer,

WILLIAM GROSER.

# CONTRIBUTIONS RECEIVED SINCE OUR LAST.

	£	s.	d.
Banbridge, Ireland, Quarterly Subscription from Baptist Church .....	4	0	0
Beverley, Mr. A. Atkinson .....	0	5	0
Small sums .....	1	1	6
			1 6 6
Bishop Burton, Miss Sedgewick .....	1	0	0
Miss Ross .....	0	10	0
Mr. Sample .....	0	10	0
Small sums .....	0	7	6
			2 0 6
Bridlington, Mrs. Bellby .....	0	5	0
Mrs. Edwards .....	0	5	0
Mr. W. Forth .....	0	5	0
Small sums .....	1	1	6
Collection .....	0	1	½
			2 8 ½

*Contributions continued.*

	£	s.	d.
Bury St. Edmunds, by Rev. C. Elven, Moiety of Juvenile Association .....	6	17	6
Driffield, Mr. Angas .....	0	10	0
Mr. Henry Angas .....	0	5	0
Miss Drinkrow .....	0	5	0
Mr. G. Whiting .....	0	5	0
Small sums .....	0	3	6
Collection .....	0	12	6
	2	1	0
Ford, near Aylesbury, Mr. W. Humphrey .....	1	0	0
Greenwich, Lewisham Road Chapel, Collected by Miss Baker .....	1	12	0
Hackney, Miss Louisa Vines, <i>Donation</i> .....	1	10	0
Hammersmith, Miss Otridge, by Rev. J. Leechman, <i>Donation</i> .....	20	0	0
Hull, Messrs. J. and J. H. Hill .....	1	1	0
Mr. Barnby .....	0	10	0
Mr. Carlill .....	0	10	0
Mr. Green .....	0	10	0
Mr. G. Greenwood .....	0	10	0
Mr. Raynor .....	0	10	0
Mr. Sykes .....	0	10	0
Mrs. Forth .....	0	5	0
Mr. G. Greenwood, junior .....	0	5	0
Mrs. Hopper .....	0	5	0
Mr. Simonson .....	0	5	0
Mr. G. Viccars .....	0	5	0
Mr. L. West .....	0	5	0
Small sums .....	0	12	0
Collection at George Street .....	1	16	8
Collection at Salthouse Lane .....	0	13	4
	8	13	0
King's Stanley, Mrs. P. King .....	1	0	0
Miss King .....	1	0	0
Miss E. King .....	0	5	0
Miss H. King .....	0	5	0
Mrs. Alder .....	0	5	0
Mr. Heaven .....	0	5	0
Miss Hoare (two years) .....	0	10	0
Mr. T. Phipps .....	0	5	0
	3	15	0
Malton, Small sums .....	0	6	0
Redruth, Collection by Rev. E. Merriman .....	1	12	6
Scarborough, Mr. W. Rowntree .....	1	0	0
Mr. J. Tyndale .....	1	0	0
Mr. R. Tyndale .....	1	0	0
Miss Tyndale .....	1	0	0
Mr. Barry .....	0	10	0
Mr. Bottomley .....	0	10	0
Mrs. Clark .....	0	10	0
Mr. Hill .....	0	10	0
Mr. Priestman .....	0	10	0
Mr. E. O. Tyndale .....	0	10	0
Mr. Weldon .....	0	10	0
Mr. Petch .....	0	7	6
Mrs. Caton .....	0	5	0
Mr. White .....	0	5	0
Small sums .....	0	9	6
Collection .....	3	4	3
	12	1	3
Sheepshead, Mr. B. Christian (two years) .....	2	2	0
Mr. Joseph Christian .....	1	0	0
Mr. Joseph Stubbs .....	1	0	0
	4	2	0
York, Mr. S. Tuke .....	1	0	0
Mr. J. Allen .....	0	10	0
Mr. J. Rowntree .....	0	10	0
Mr. D. J. Spence .....	0	10	0
Mr. J. Meek .....	0	5	0
	2	15	0

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